

THE THEME OF TEMPLE CHRISTOLOGY IN THE FOURTH
CHAPTER OF JOHN'S GOSPEL IN LIGHT OF THE EARLY
JEWISH UNDERSTANDING OF WATER AND SPIRIT

Stephen T. Um

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University of St. Andrews

**The Theme of Temple Christology in the Fourth
Chapter of John's Gospel in Light of the Early
Jewish Understanding of Water and Spirit**

**A THESIS
SUBMITTED TO THE FACULTY OF DIVINITY
IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY**



**Stephen T. Um
St. Andrews, Scotland, United Kingdom
24 July, 2001**

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PREFACE

Although I bear the full responsibility for any errors in this thesis, I owe a great debt to many who have helped me in bringing this work to fruition. I wish to express my gratitude to my supervisor, Professor Richard J. Bauckham, who first introduced me to the importance of using early Jewish literature as background for understanding the New Testament. I am grateful for his help and on-going encouragement to pursue this topic and for his steady advice, rigorous criticism, and many helpful comments throughout the course of my research. I could not have hoped for a better supervisor. Appreciation also goes to my two examiners, Professor Max Turner (London Bible College) and Professor Ron Piper (University of St. Andrews). Professor Turner's expertise in understanding the "Spirit" in light of early Jewish tradition has been immeasurably valuable, and his careful reading of my dissertation yielded many helpful comments. Professor Piper also provided many insightful suggestions in helping me to better understand the Gospel of John.

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Finally, I thank God for the opportunity to study in the UK, for the call to pastoral ministry, and for the privilege of teaching at Gordon-Conwell Theological Seminary. *Soli deo gloria.*

ABSTRACT

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THESIS: The theme of Temple Christology in the Fourth Chapter of John's Gospel (4:4-26, esp. vv 10-14 and 20-24) in light of the early Jewish understanding of water and Spirit.

This thesis examines the theme of Temple Christology in the fourth chapter of John's gospel in light of the early Jewish understanding of water and Spirit. This study not only carefully investigates the Jewish tradition of water and Spirit as the normative background for John 4, but also develops Temple Christology by connecting these distinct traditions of water with the Spirit as eschatological life for John's use of the Spirit as the source of new creational life. The evidence shows that the most conventional way of describing water in Second Temple Judaism was the life-giving usage, rejecting the majority assumption that water always symbolizes revelation. It further refutes the limited view of the Spirit as a mere communicative organ inspiring prophecy, showing the Spirit to be a powerful agent for creative and eschatological life. This thesis unfolds John's strong association of water and Spirit with the new creation as he combines these distinct Jewish traditions to produce the image of Spirit as the source of eschatological life. This new creational life is found in the presence of God revealed in the True Temple, who participates in the unique eschatological identity of God by giving the Spirit: True worship has a new Temple; the geographic location has now been replaced by the person of Jesus.

ABBREVIATIONS

ABBREVIATIONS FOR ANCIENT LITERATURE

AddEst	The Additions to the Book of Esther
<i>Ant</i>	Josephus, <i>Antiquities of the Jews</i>
ApAb	Apocalypse of Abraham
ApEl	Apocalypse of Elijah
ApMos	Apocalypse of Moses
<i>b.</i>	Babylonian Talmud
Bar	Baruch
1 Bar	1 Baruch
2 Bar	2 (Syriac Apocalypse of) Baruch
3 Bar	3 Baruch
<i>Ber</i>	<i>Berakot</i>
Cant	Canticles
CD	Damascus Document
1 Clem	1 Clement
<i>Dec</i>	Philo, <i>De decalogo</i>
1 En	1 (Ethiopic Apocalypse of) Enoch
2 En	2 (Slavonic Apocalypse of) Enoch
3 En	3 (Hebrew Apocalypse of) Enoch
EpBarn	Epistle of Barnabas
EzekTrag	Ezekiel the Tragedian
4 Ez	4 Ezra
GenR	Midrash Rabbah on Genesis
HelSynPr	Hellenistic Synagogal Prayers
HistRech	History of the Rechabites
<i>Jos</i>	Philo, <i>De Iosepho</i>
JosAsen	Joseph and Aseneth
Jub	Jubilees
LAB	Liber Antiquitatum Biblicarum
LAE	Life of Adam and Eve
LetArist	Letter of Aristeas
LXX	Septuagint
<i>m.</i>	Mishnah
1 Macc	1 Maccabees
2 Macc	2 Maccabees
3 Macc	3 Maccabees
Mek	Mekilta
Midr	Midrash
MT	Masoretic text of the Hebrew Bible
NumR	Midrash Rabbah on Numbers
PhEPoet	Philo the Epic Poet
PrMan	Prayer of Manasseh
PssSol	Psalms of Solomon
Qidd	Qiddushin
QuEzra	Questions of Ezra
1QH	<i>Thanksgiving Hymns from Qumran Cave 1</i>

1QM	<i>War Scroll from Qumran Cave 1</i>
1Q28b	<i>1QRule of Benedictions</i>
1Q34	<i>1QFestival Prayers</i>
1QpHab	<i>1QPesher to Habakkuk</i>
1QpMic	<i>1QPesher to Micah</i>
1QS	<i>Community Rule from Qumran Cave 1</i>
4Q88	<i>4QPsalms</i>
4Q163, 165	<i>4QIsaiah Pesher (4QpIsa)</i>
4Q171	<i>4QPsalms Pesher (4QpPs)</i>
4Q205, 206	<i>4QEnoch ar</i>
4Q210, 211	<i>4QAstronomical Enoch</i>
4Q216	<i>Jubilees from Qumran Cave 4</i>
4Q266, 271	<i>4QDamascus Document</i>
4Q277	<i>4QPurification Rules B</i>
4Q285	<i>4QSefer ha-Milhamah</i>
4Q286	<i>4QBlessings</i>
4Q370	<i>4QExhortation Based on the Flood</i>
4Q378	<i>4QApocryphon of Joshua</i>
4Q380	<i>4QNon-Canonical Psalms A</i>
4Q381	<i>Non-Canonical Psalms B from Qumran Cave 4</i>
4Q385	<i>4QPseudo-Ezekiel (4QPseudo-Ezek)</i>
4Q392	<i>4QCommunal Confession</i>
4Q394-99	<i>4QHalakhic Letter (4QMMT)</i>
4Q502	<i>4QRitual of Marriage</i>
4Q504	<i>Works of the Luminaries from Qumran Cave 4</i>
4Q514	<i>4QOrdinances</i>
4Q521	<i>4QMessianic Apocalypse</i>
11Q10	<i>11QTargum of Job</i>
11Q19	<i>11QTemple (11QT)</i>
R	Rabbah
Sanh	Sanhedrin
SibOr	Sibylline Oracles
Sif	Siphra
Sir	Sirach (Ecclesiasticus)
<i>Spec Leg</i>	<i>Philo, De specialibus legibus</i>
Suk	Sukkah
Sus	Susanna
Ta'an	Ta'anit
Targ Ezek	Targum of Ezekiel
Targ Neb	Targum of the Prophets
Targ Neof	Targum Neofiti I
Targ Onq	Targum of Onqelos
Targ Ps-J	Targum Pseudo-Jonathan
TAb	Testament of Abraham
TAdam	Testament of Adam
TBen	Testament of Benjamin
TDan	Testament of Dan
TJob	Testament of Job
TJos	Testament of Joseph

TJud	Testament of Judah
TLev	Testament of Levi
TNaph	Testament of Naphtali
TSim	Testament of Simeon
Theod	Theodotus
Tob	Tobit
TrShem	Treatise of Shem
y.	Jerusalem Talmud
Wis	Wisdom of Solomon

ABBREVIATIONS FOR SERIAL PUBLICATIONS

AB	The Anchor Bible
ABD	Anchor Bible Dictionary
ABRL	The Anchor Bible Reference Library
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AJSL	<i>American Journal of Semitic Languages and Literatures</i>
APOT	Apocrypha and Pseudepigrapha of the Old Testament
BAGD	W. Bauer, Greek English Lexicon of the NT
BDB	Brown-Driver-Briggs, Hebrew and English Lexicon of the OT
BETL	Bibliotheca ephemeridum theologiarum lovaniensium
<i>Bib</i>	<i>Biblica</i>
<i>BJRL</i>	<i>Bulletin of the John Rylands Library</i>
<i>BKAT</i>	<i>Biblischer Kommentar: Altes Testament</i>
BZ	Biblische Zeitschrift
<i>BZAW</i>	<i>Beihefte zur ZAW</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
<i>DJD</i>	<i>Discoveries in the Judean Desert</i>
DJG	Dictionary of Jesus and the Gospels
<i>DNTT</i>	<i>New International Dictionary of New Testament Theology</i>
DSD	Dead Sea Discoveries
<i>EBC</i>	<i>Expositor's Bible Commentary</i>
<i>ET</i>	<i>Expository Times</i>
<i>EvQ</i>	<i>Evangelical Quarterly</i>
<i>HBT</i>	<i>Horizons in Biblical Theology</i>
<i>HR</i>	<i>History of Religions</i>
HSM	Harvard Semitic Monographs
<i>HTR</i>	<i>Harvard Theological Review</i>
ICC	International Critical Commentary
<i>IEJ</i>	<i>Israel Exploration Journal</i>
<i>JAOS</i>	<i>Journal of American Oriental Society</i>
<i>JB</i>	<i>Jerusalem Bible</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JNSL</i>	<i>Journal of Northwest Semitic Languages</i>
<i>JPOS</i>	<i>Journal of Palestine Oriental Society</i>
<i>JPTSS</i>	<i>Journal of Pentecostal Theology Supplement Series</i>

<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JRS</i>	<i>Journal of Roman Studies</i>
<i>JSHRZ</i>	<i>Jüdische Schriften aus hellenistisch-römischer Zeit</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSNTSup</i>	Journal for the Study of the New Testament Supplement Series
<i>JSOTSup</i>	Journal for the Study of the Old Testament Supplement Series
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
<i>JSPSup</i>	Journal for the Study of the Pseudepigrapha Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>LCL</i>	Loeb Classical Library
<i>NAC</i>	New American Commentary
<i>NEB</i>	New English Bible
<i>Neot</i>	Neotestamentica
<i>NCB</i>	New Century Bible Commentary
<i>NIBC</i>	New International Bible Commentary
<i>NICNT</i>	New International Commentary on the New Testament
<i>NICOT</i>	New International Commentary on the Old Testament
<i>NIDOTTE</i>	New International Dictionary of Old Testament Theology and Exegesis
<i>NIGTC</i>	New International Greek Text Commentary
<i>NIV</i>	New International Version
<i>NKJV</i>	New King James Version
<i>NRSV</i>	New Revised Standard Version
<i>NTS</i>	<i>New Testament Studies</i>
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NovTSup</i>	Novum Testamentum Supplements
<i>NTL</i>	New Testament Library
<i>NTT</i>	New Testament Theology
<i>OTL</i>	Old Testament Library
<i>OTP</i>	The Old Testament Pseudepigrapha
<i>OTS</i>	<i>Oudtestamentische Studiën</i>
<i>PVTG</i>	Pseudepigrapha Veteris Testamenti graece
<i>RB</i>	<i>Revue Biblique</i>
<i>RevQ</i>	<i>Revue de Qumran</i>
<i>RSV</i>	Revised Standard Version
<i>SBL</i>	Society of Biblical Literature
<i>SBLDS</i>	Society of Biblical Literature Dissertation Series
<i>SBLSP</i>	<i>Society of Biblical Literature Seminar Papers</i>
<i>SBT</i>	Studies in Biblical Theology
<i>SCS</i>	Septuagint and Cognate Studies
<i>SE</i>	<i>Studia Evangelica</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
<i>SNTSMS</i>	Society for New Testament Studies Monograph Series
<i>ST</i>	<i>Studia theologica</i>
<i>STDJ</i>	Studies on the Texts of the Desert of Judah
<i>SUNT</i>	Studien zur Umwelt des Neuen Testaments
<i>SVTP</i>	Studia in Veteris Testamenti pseudepigrapha
<i>TB</i>	<i>Tyndale Bulletin</i>

<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
<i>Theol</i>	<i>Theology</i>
<i>TJ</i>	<i>Trinity Journal</i>
<i>TLZ</i>	<i>Theologische Literaturzeitung</i>
<i>VT</i>	<i>Vetus Testamentum</i>
<i>WBC</i>	<i>Word Biblical Commentary</i>
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>WUNT</i>	<i>Wissenschaftliche Untersuchungen zum Neuen Testament</i>
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>

Chapter 1

INTRODUCTION

1.1 Purpose

The aim of this thesis is to analyze the theme of Temple Christology in the fourth chapter of John's gospel (4:4-26, esp. vv 10-14 and 20-24) in light of the early Jewish understanding of water and Spirit. Three crucial questions will be presented in order to sustain the development of this theme in John 4: [1] What does the image of water represent?; [2] What does it mean to worship in Spirit and truth?, and [3] How do the disparate parts (water scene [4:6-15] and the Spirit scene [4:20-24]) function as a whole? In analyzing this narrative discourse, many scholars have encountered difficulties in tracing parallels from various literary traditions (OT, DSS,¹ Gnostic,² Hellenistic Jewish, Rabbinic, Targumic, Samaritan³), but this thesis will investigate

¹ James H. Charlesworth, ed., *John and the Dead Sea Scrolls* (New York: Crossroad, 1991); *idem*, *Jesus and the Dead Sea Scrolls* (New York: Doubleday, 1992).

² Edwin C. Hoskyns (*The Fourth Gospel*, Vol I [London: Faber and Faber Limited, 1939], 264) states that "it does not seem necessary to add Mandaean and Hermetic texts" in order to provide a sufficient explanation for the background of the discourse. Also see, J. N. Sanders and B. A. Mastin, *A Commentary on the Gospel According to St. John* (London: Adam & Charles Black, 1968), 143. Rudolf Bultmann (*The Gospel of John: A Commentary*, trans. G. R. Beasley-Murray, R. W. N. Hoare and J. K. Riches [Philadelphia: Westminster Press, 1971], 182 [translated from *Das Evangelium des Johannes* (Göttingen: Vandenhoeck & Ruprecht, 1964)]) believes that the "mode of speech about 'living water' comes from the sphere of Gnostic dualism." He also attempts to reconstruct, unconvincingly, his version of the story by using a Buddhist narrative as a parallel; James Brownson, "The Odes of Solomon and the Johannine Tradition," *JSP* 2 (1988), 49-69; James H. Charlesworth, "Qumran, John and the Odes of Solomon" in *John and the Dead Sea Scrolls*, 137-55.

³ James D. Purvis ("The Fourth Gospel and the Samaritans," *NovT* 17 [1975], 161-98) argues for various Samaritan theological traditions current in the region of Samaria-Galilee, the locale in which the community was centered, traditions which he believes influenced the Johannine community's understanding of Jesus as a prophet-Christ who was superior to Moses. Therefore, "the aims of the Gospel were essentially self-serving to the community which produced it" (*idem*, 191); John Bowman, "Samaritan Studies," *Bulletin of the John Rylands Library* 40 (1957-58), 298-327; . Edwin D. Freed, "Did John Write His Gospel Partly to Win Samaritan Converts?," *NovT* 12 (1970), 242-256; J. MacDonald, *The Theology of the Samaritans* (NTL; Philadelphia: Westminster Press, 1965), 362-71; Margaret Pamment, "Is There Convincing Evidence of Samaritan Influence on the Fourth Gospel?," *ZNW* 73 (1982), 221-30; Wayne A. Meeks, "Moses as King and Prophet in Samaritan Sources," in *The Prophet-King: Moses Traditions and the Johannine Christology* (NovTSup 14; Leiden: Brill, 1967), 216-57; For a lucid discussion challenging the scholarly assumption that each of the Gospels

broad symbols and themes found in early Jewish literature,⁴ dated between 2nd century BCE and the 1st century CE, and will relate these background concepts to the symbol of water and Spirit in John 4. Scholars have yet to contribute research attempting to relate this Jewish literature, as “the principal religious context to Christian origins,”⁵ to John’s gospel, especially its development of a Temple Christology in John chapter 4. Although they have made assumptions about water and Spirit symbols in early Judaism by citing rabbinic literature, they have not demonstrated any exegetical interaction with early Jewish sources. Thus, this thesis will in some measure make a novel contribution to Johannine scholarship by presenting an intensive historical study of the early Jewish literature in light of the new creational Temple motif suggested in John 4. This new proposal understands water and Spirit themes in Jewish context as they relate to a Johannine Temple Christology.

1.2 Survey of the Various Interpretations of John 4:1-26

This section will survey the most common methodological approaches in interpreting John 4, highlighting, in particular, the way scholars have interpreted the water and Spirit concepts. It will as well address the literary problem of the two disparate parts (4:1-15 and 4:16-26) of the narrative functioning as a whole.

1.2.1 Various types of interpretations

1.2.1.1 Historical-biographical⁶

This interpretation of John 4 highlights a historical event⁷ in the ministry of Jesus in which the individual and her meeting with Jesus are viewed as the central feature of the narrative.⁸ According to this view, a biographical description of the

was written for a specific church context, see Richard Bauckham’s work (ed.), *The Gospels for All Christians: Rethinking the Gospel Audiences* (Grand Rapids: William B. Eerdmans Publishing Co., 1998).

⁴ D. Moody Smith (*The Theology of the Gospel of John* [NTT; Cambridge: Cambridge University Press, 1995], 72) rightly asserts that John clearly drew upon theological ideas and vocabulary widely used in antiquity and that the closer one gets to Judaism, the closer one is to John.

⁵ Richard J. Bauckham, “The Relevance of Extracanonical Jewish Texts to New Testament Study,” in *Hearing the New Testament: Strategies for Interpretation*, ed. Joel B. Green (Carlisle: The Paternoster Press, 1995), 90.

⁶ Representatives of this view are: F. Godet, *Commentary on the Gospel of St. John, with a Critical Introduction*, 2 vols, trans. M. D. Cusin (Edinburgh: T & T Clark, 1887); B. F. Westcott, *The Gospel According to St. John: The Greek Text with Introduction and Notes*, 2 vols (London: John Murray, 1908); Sanders-Mastin, *The Gospel According to St. John*; Leon Morris, *The Gospel According to John* (NICNT; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971).

⁷ Cf. Hendrikus Boers, *Neither on This Mountain nor in Jerusalem: A Study of John 4* (SBLMS 35; Atlanta: Scholars Press, 1988), 141; cf. J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, Vol I (ICC; Edinburgh: T & T Clark, 1928), 144.

⁸ Birger Olsson, *Structure and Meaning in the Fourth Gospel: A Text-Linguistic Analysis of*

character is given whereby the reader is able to observe the woman's development and self-awareness.⁹ Morris states that the "feature of this story is the way the woman persistently attempts to avoid the issues that Jesus raises."¹⁰ Similarly, Westcott observes that the whole passage forms a striking parallel to 3:1-21.¹¹ Since Westcott compares the two individuals in light of new birth and the nature of worship, he considers the main feature of the narrative to be the psychological development of the woman.¹² Initially, the woman is insensitive to her sin and spiritual need, but the text unfolds the drama of this person's situation as she seemingly converts and hence becomes consciously aware of her sin and subsequent need for eternal life.¹³ One of the strengths of this interpretation is that it forces the reader to better notice the details of this real, historical discourse whereby an individual communicates with Jesus about the issues of eternal life and worship. However, this historical-biographical interpretation "does not take into consideration its sender, i.e. the author, or its receiver, i.e. those for whom the author intended it,"¹⁴ and it limits its scope of understanding by over-emphasizing the significance of the individual. Conversion, new life, and worship are mentioned in relation to what benefits the woman; this view does not concentrate enough on the Christological dimensions of the narrative. In short, the main character of the episode is not the Samaritan woman but the person of Jesus.¹⁵

1.2.1.2 Symbolical (allegorical)

This interpretative model differs from the historical-biographical one in that the writer and the reader of the text are both included in the interpretation.¹⁶ The allegorical exposition interprets John 4 as a "metaphorical account of the spiritual and universal

John 2:1-11 and 4:1-42 (Lund: CWK Gleerup, 1974), 119.

⁹ Ibid.

¹⁰ Morris, *The Gospel According to John*, 254.

¹¹ Westcott, *The Gospel According to St. John*, 143.

¹² Ibid, 144. Westcott points out the woman's personal petition (v 15), personal conviction (vv 16ff.) and confession (v 19). Sanders-Mastin (*The Gospel According to St. John*, 137) makes a similar observation: "The Samaritan woman provides an effective foil to the Rabbi Nicodemus."

¹³ Godet, *Commentary*, Vol 2, 347; H. Windisch, "Der Johanneische Erzählungsstil," in *EYXAPIETHPION: Studien zur Religion und Literatur des Alten und Neuen Testaments*, Hermann Gunkel zum 60. Geburtstags, den 23 Mai 1922, dargebracht von seinem 213 (Göttingen: Vandenhoeck & Ruprecht, 1923), 181, 186f. (sec. Olsson, *Structure*, 119-120).

¹⁴ Olsson, *Structure*, 120.

¹⁵ N. Herman Ridderbos (*Het Evangelie naar Johannes. Proeve van een theologische Exegese* [Kampen: Uitgeversmaatschappij J. H. Kok, 1992] [ET: *The Gospel According to John: A Theological Commentary*, trans. John Vriend (Cambridge: Wm. B. Eerdmans Publishing Co., 1997), 152]) states that the characters who appear briefly on center stage represent a certain "christological" (or "evangelical") interest, and "the focus is not on their histories or their psychological makeup," but on the "great salvation-historical eschatological motif of the breakthrough, in Christ's coming, of the promised time of salvation..."

¹⁶ Ibid.

character of Christianity”¹⁷ which illustrates a mystical encounter between the Christian revelation, who is Jesus, and the Samaritan belief.¹⁸ Some who hold to this interpretation attempt to demonstrate that John 4 has significant parallels in gnostic thinking.¹⁹ Janssens,²⁰ for example, cites Heracleon to show how a Valentinian Gnostic interpreted John 4 figuratively “as an allegory referring to the meeting of a soul with God.”²¹ Odeberg similarly observes an encounter between an orthodox Samaritan circle and the Johannine Christian concept.²² Other allegorical interpretations²³ suggest that the five husbands in 4:17-18 represent five, different pagan deities who were transported from Mesopotamian and Syrian cities (2 Kgs 17:24-34), but the “transported settlers originally worshipped seven pagan deities, not five (2 Kgs 17:30-32, 41).”²⁴ There certainly are elements of symbolism²⁵ in the Gospel in general and John 4 in particular, but this fact should not warrant an interpretation which attempts to understand the whole narrative as an allegory.²⁶

1.2.1.3 Salvation-historical (sacramental)

O. Cullmann is probably the best representative of this third interpretive model.²⁷ He too observes Christian mission²⁸ as a fundamental feature in the narrative; and even though, like the historical-biographical interpretation, he combines historical

¹⁷ Ibid. Cf. H. J. Holtzmann, *Evangelium, Briefe und Offenbarung des Johanne* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1908), 2, 11ff; W. Heitmüller, *Das Evangelium nach Johannes* (Berlin: Evangelische Verlagsanstalt, 1968), 14-15 (sec. Olsson, 120 n. 29).

¹⁸ Olsson, *Structure*, 121-22. Cf. H. Leroy, *Rätsel und Missverständnis* (Bonner Biblische Beiträge 30; Bonn: Hanstein, 1968), 99.

¹⁹ Johannes Kreyenbühl, *Das Evangelium der Wahrheit neue Lösung der Johanneischen Frage* (Berlin: C. A. Schwetschke und Sohn, 1905), 397ff.

²⁰ Y. Janssens, “L’épisode de la Samaritaine chez Héracléon,” *Sacra Pagina* 12-13 (1959), 2, 77-85.

²¹ Olsson, *Structure*, 120.

²² Ibid; cf. H. Odeberg, *The Fourth Gospel* (Amsterdam: B. R. Grüner, 1974 [1929]), 149ff.

²³ James D. Purvis, “The Fourth Gospel and the Samaritans,” 193-94.

²⁴ D. A. Carson, *The Gospel According to John* (Leicester: Inter-Varsity Press, 1991), 232; cf. J. H. Bernard, *A Critical and Exegetical Commentary*, 144.

²⁵ See Odeberg (*The Fourth Gospel*, 149-168) for a thorough examination of the Rabbinic symbol of water.

²⁶ Craig R. Koester (*Symbolism in the Fourth Gospel: Meaning, Mystery, Community* [Minneapolis: Fortress Press, 1995], 48-49) presents a modified symbolic view in which the woman is a representative figure of the Samaritan people.

²⁷ Cf. C. T. Craig, “Sacramental Interest in the Fourth Gospel,” *JBL* (1939), 31 ff; Karl Ludwig Schmidt, *Der johanneische Charakter der Erzählung vom Hochzeitswunder in Kana* (Leipzig: Harnack-Ehrung, 1921), 22 ff.

²⁸ P. D. Duke (*Irony in the Fourth Gospel* [Atlanta: John Knox Press, 1985], 103) states that the author drew from the deep reservoir of the OT betrothal associations by relating the event with echoes of a divine courtship. Jesus wooed the woman in order to convert her to new life; cf. T. Okure, *The Johannine Approach to Mission: A Contextual Study of John 4:1-42* (Wissenschaftliche Untersuchungen zum Neuen Testament 2. Reihe 31; Tübingen: J. C. B. Mohr [Paul Siebeck], 1988).

aspects with a symbolical and sacramental exposition, he firmly denies that his view is allegorical.²⁹ Although Cullmann connects the symbol of “living water” with Baptism and argues that this association “is made more credible by reason of the parallelism with ‘bread of life’ [in] chapter 6:35 ff, where the theme is the other sacrament, and also by reason of the sacramental character which water of life already had in the oriented world”³⁰, he does recognize that the main concern of this conversation has to do with worship and the end-time Temple.³¹ It will be argued later in the exegetical treatment of John 4 that Cullmann’s sacramental exposition has misinterpreted the symbol of water in relation to Baptism. However, his emphasis on the eschatological worship of the true Temple within the context of God’s broader activity in redemptive history is absolutely justified.

1.2.1.4 Reader-response criticism

This recent critical model opposes the historical and theological aspects of the narrative.³² It focuses on the reader and addresses “the question of how the text creates and/or is created by reading activity.”³³ The reader from this perspective differs from the critic, who approaches the text as an object of historical and critical analysis, in that, the methodological emphasis is on the awareness of the textual demands which are

²⁹ Ibid. Cf. O. Cullmann, *Vorträge und Aufsätze 1925-1962* (Tübingen: Mohr [Siebeck], 1966), 176ff, and his *Early Christian Worship* (SBT 10; London: SCM Press LTD, 1953, a trans. of *Urchristentum und Gottesdienst* [Zurich: Zwingli-Verlag, 1950] by A. Stewart Todd and James B. Torrance), 52. He defends his salvation history (*Heilsgeschichte*) interpretation by denying an allegorical explanation of the Cross in ch 3 (*Early Christian Worship*, 52). He also states that “the various allegorical explanations of the five husbands, which the woman of Samaria had had and of the concubinage in which she then lived, are not convincing” (*idem*, 83).

³⁰ *Early Christian Worship*, 83.

³¹ Ibid, 80. He views the sacramental elements as an integral part of eschatological worship, and he states since “the Spirit is the centre of all worship, then it becomes immediately evident how large a part Baptism plays in Christian worship” (*idem*, 81).

³² There are conservative reader-response theorists who accept predetermined understandings of the text which they believe to be normative for interpretation. See Umberto Eco, *The Role of the Reader: Explorations in the Semiotics of Texts* (Bloomington: Indiana University, 1979); Paul Ricoeur, “World of the Text, World of the Reader,” in *A Ricoeur Reader: Reflection and Imagination*, ed. Mario J. Valdes (New York: Harvest Wheatsheaf, 1991); George Steiner, “Narcissus and Echo: A Note on Current Arts of Reading,” *AJS* 1 (1981).

³³ Lyle Eslinger, “The Wooing of the Woman at the Well: Jesus, the Reader and Reader-Response Criticism,” in Mark W. G. Stibbe’s, *The Gospel of John as Literature* (NT Tools and Studies XVII; Leiden: Brill, 1993), 165. Eslinger believes that he sees a shift in biblical scholarship from the “strictly historical concerns to those of the New Critics” (*idem*, 165). Cf. R. Detweiler (ed.), “Reader-Response Approaches to Biblical and Secular Texts,” *Semeia* 31 (1985); J. Eugene Botha, *Jesus and the Samaritan Woman: A Speech Act Reading of John 4:1-42* (NovTSup 65; Leiden: E. J. Brill, 1991), 96-186.

placed upon the reader.³⁴ The modern reader, who is given the details of the story by the narrator, is consequently led by the implied author to evaluate the characters in order either to accept or to reject the claims which have been made.³⁵ Eslinger classifies three literary means which guide the modern reader to a proper response. The literary features in this narrative are: [1] the betrothal type-scene found in the OT (Gen 24, 29; Ex 2; 1 Sam 9); [2] double entendres; [3] the literary problem of the two disparate parts (4:1-15 and 4:16-26).³⁶ Since these three literary devices shape the response, Eslinger believes that it is essential to understand them properly.³⁷

1.2.1.5 Betrothal type scene³⁸

Several scholars have noticed a common type-scene of OT betrothal meetings which they believe inspired the sequence of events and conversational patterns found in the narrative of the Samaritan woman.³⁹ Since these betrothal type occurrences would always lead to a marriage relationship, any "single item or pattern to evoke the entire configuration" would cause the reader to believe that this episode between Jesus and the woman would likewise end with the same result.⁴⁰ Having assumed correlation between the OT betrothal type scenes and the Samaritan narrative, many advocates of this interpretive model must then manipulate the rest of the symbols in John 4 to cohere with what they believe to be a "covert verbal coquetry" of a sexually related nature.⁴¹ The categories of betrothal type scenes which have been tabulated by Alter and others seem to highlight more of the contextual differences rather than their patterns

³⁴ Eslinger, "The Wooing of the Woman at the Well," 165.

³⁵ Ibid, 166.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Some reader-response critics, like Eslinger, view the betrothal type scene episodes as a significant literary feature; however, all reader-response critics do not agree with this view, because many do not necessarily associate betrothal incidents with reader-response criticism.

³⁹ Ibid, 167; cf. Calum M. Carmichael, "Marriage and the Samaritan Woman," *NTS* 26 (1980), 336; R. Alter, *The Art of Biblical Narrative* (London: George Allen & Unwin, 1981), 50-51; J. Bligh, "Jesus in Samaria," *Heythrop Journal* 3 (1962), 332; M.-E. Boismard, "Aenon, Près de Salem," *RB* 80 (1973), 223-26; N. R. Bonneau, "The Woman at the Well, John 4 and Genesis 24," *Bible Today* 67 (1973), 1252-59; J. H. Neyrey, "Jacob Traditions and the Interpretation of John 4.10-26," *CBQ* 41 (1979), 425-26; T. F. Glasson, *Moses in the Fourth Gospel* (Studies in Biblical Theology 40; London: SCM Press, 1963), 57; Duke, *Irony in the Fourth Gospel*, 101; Larry Paul Jones, *The Symbol of Water in the Gospel of John* (JSNTSS 145; Sheffield: Sheffield Academic Press, 1997), 91; Adeline Fehribach, *The Women in the Life of the Bridegroom: A Feminist Historical-Literary Analysis of the Female Characters in the Fourth Gospel* (Collegeville, MN: The Liturgical Press, 1998), 49-69.

⁴⁰ Eslinger, "The Wooing of the Woman," 167; Carmichael, "Marriage," 336; Jones, *The Symbol of Water*, 92.

⁴¹ Eslinger, "The Wooing of the Woman," 168; Carmichael, "Marriage," 336.

of similarity.⁴² A well in the biblical and ancient world was where one might meet a young maiden since there were only a few public places where a man might meet a woman alone. The basis of similarity would not have been so striking to the characters in the narrative or to the initial readers of the ancient Mediterranean world because drawing water from a well was a common feature of ordinary life.⁴³ Thus, the associations made by this interpretive model are unconvincing. A. T. Hanson confirms this opinion by saying, "indeed Carmichael's marriage scheme as a whole seems far-fetched...the relative unimportance of the marriage theme would seem to rule out any real connection."⁴⁴ Vanhoozer, likewise, warns against embracing textual strategies which reject authorial intention. He concludes that "the reader has a responsibility to receive the text according to its nature and intention. Steiner describes good reading as responsive to its source, as resulting in a creative echo to the text."⁴⁵ This interpretive position conflicts with others in that it recognizes betrothal type scenes as the only appropriate parallel texts to John 4 and hence, negates all other possible biblical allusions or Jewish themes.

1.2.1.6 Christological (soteriological)

This interpretive model, the most common view held by modern scholars, emphasizes the essentiality of the person of Jesus Christ as the primary focus in John 4.⁴⁶ According to Bultmann, the narrative portrays Jesus as the divine Revealer who appeals to man's thirst for life in this eschatological hour by calling him to a decision of faith in the miracle of the revelation.⁴⁷ Brown⁴⁸ also focuses on Jesus' disclosure of

⁴² Alter, *The Art of Biblical*, 52; cf. R. Culley, *Studies in the Structure of Hebrew Narrative* (Philadelphia: Scholars Press, 1976), 42; Boismard, "Aenon, Près de Salem," 223-24.

⁴³ Cf. Bruce J. Malina and Richard L. Rohrbaugh (*Social Scientific Commentary on the Gospel of John* [Minneapolis: Fortress Press, 1998], 98) state that "for lower-class women at least, whose daily task was to fetch water for the household, wells would have been a place of frequent gathering."

⁴⁴ A. T. Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T & T Clark, 1991), 58; Barnabas Lindars also sees no hint of any literary allusions although he notices the situation to be reminiscent of the betrothal meeting (*The Gospel of John* [London: Oliphants, 1972], 179-180).

⁴⁵ Kevin J. Vanhoozer, "The Reader in New Testament Interpretation," in *Hearing the New Testament: Strategies for Interpretation*, 325; Steve Motyer ("Method in Fourth Gospel Studies: A Way Out of the Impasse?", *JSNT* 66 [1997], 27-44) appeals to narrative critics not to abandon the methods of a historical approach which are indispensable to an understanding of the original meaning of the text.

⁴⁶ Hendrikus Boers (*Neither on This Mountain*, 4) states that the "identity of Jesus is a very important topic in the story."

⁴⁷ Bultmann, *The Gospel of John*, 175-193.

⁴⁸ Raymond E. Brown, *The Gospel According to John I-XII* (AB; New York: Doubleday, 1966), 176-181.

himself as the divine revelation,⁴⁹ but he seems open to other interpretations.⁵⁰ Nevertheless, his christological understanding of this narrative is preeminent since he views Jesus as the end-time Temple who replaces the existing earthly Temple.⁵¹

A. T. Hanson warns against regarding the various interpretive models as being mutually exclusive.⁵² He states that "there is both a symbolical and a salvation history element in this chapter. Nor can we ever say that any leading feature in the Fourth Gospel is devoid of christological overtones."⁵³ John certainly embraced the christological interpretation as his preeminent framework in which he shaped the narrative; however, "it is the great salvation-historical eschatological motif of the breakthrough, in Christ's coming, of the promised time of salvation that shapes and transforms everything."⁵⁴ Jesus is not only the source of "living water" which provides eternal life, but also the end-time true Temple who allows universal access and appeals to both Jews and Samaritans.⁵⁵ The divine disclosure of his unique identity as the eschatological Messiah and true Temple is presented by the Fourth Gospel to emphasize

⁴⁹ Cf. Ernst Haenchen, *John I: A Commentary on the Gospel of John Chapters 1-6*, trans. Robert W. Funk (Hermeneia; Philadelphia: Fortress Press, 1984), 223; Barnabas Lindars, *The Gospel of John*, 173-174; *idem*, *Behind the Fourth Gospel* (London: SPCK, 1971), 65; Bernard, *The Gospel According to St. John*, 138, 149; J. Ramsey Michaels, *John* (NIBC; Peabody: Hendrickson Publishers, 1989), 70, 73. Koester, *Symbolism in the Fourth Gospel*, 171. R. Schnackenburg (*The Gospel According to St John, Vol I: Introduction and Commentary on Chapters 1-4*, trans. Kevin Smyth [London: Burns & Oates, 1980], 419, 442 [translated from *Das Johannesevangelium* (Friburg: Herder, 1965)]), Hoskyns (*The Fourth Gospel*, 254, 261), C. H. Dodd (*The Interpretation of the Fourth Gospel* [Cambridge: Cambridge University Press, 1953], 314), William Loader (*The Christology of the Fourth Gospel: Structure and Issues* [BET 23; Bern: Verlag Peter Lang, 1989], 42); Boers (*Neither on This Mountain*, 157); and Gail R. O'Day (*Revelation in the Fourth Gospel: Narrative Mode and Theological Claim* [Philadelphia: Fortress Press, 1986], 50) also highlight the self-disclosure of Jesus as the saviour of the world.

⁵⁰ He suggests that "there is a good possibility that a baptismal motif was intended in this discourse" (*The Gospel According to John*, 180). Cf. Olsson, *Structure*, 123.

⁵¹ Brown, *The Gospel According to John*, 180. Cf. C. K. Barrett (*The Gospel According to St John* [London: SPCK, 1978], 237-238) commenting on v 23 adds that "each refers to events which seem on the surface to belong to a later time—a pure and spiritual worship of the Father, and the resurrection...but [John] emphasizes by means of the oxymoron that...in the person of Jesus they were proleptically present. True worship takes place in and through him"; Dodd, *The Interpretation*, 314. Paul N. Anderson (*The Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6* [Valley Forge: Trinity Press International, 1997], 96 n. 4) suggests that Jesus' response in 4:21-24 was a "christocentric elaboration upon the 'true' character of the Kingdom, his mission, God's work, life in the Spirit, etc." Also see Anderson's discussion (267) on John's subordinated Christology.

⁵² Hanson, *The Prophetic Gospel*, 55.

⁵³ *Ibid.*

⁵⁴ Ridderbos, *The Gospel According to John*, 152.

⁵⁵ John Bowman ("Samaritan Studies," 301) affirms "that salvation was of the Jews, but that He, Jesus, was the fulfilment of the Samaritan Messianic hope." Cf. Edwin D. Freed, "Did John Write His Gospel Partly to Win Samaritan Converts?", 242; Robert Kysar, *The Fourth Evangelist and His Gospel: An examination of contemporary scholarship* (Minneapolis: Augsburg Publishing House, 1975), 164.

the possibility of salvific conversion to Christianity for both Jews and Samaritans.⁵⁶ The evangelist is introducing the theme of general missions by portraying Jesus as the savior of the whole world. Jesus is here breaking out of the context for the whole world and thereby representing the precedence for future Christian missions in the eschaton. Therefore, the best interpretive models combine both the christological and soteriological interpretations in exegeting the narrative in John 4. This thesis will refer to this position as the *christocentric-soteriological* interpretation or more specifically, the theme of Temple Christology. Carson recognizes the subtle balance required in harmonizing these two major interpretations. In his commentary on 4:23-24, he states that “worship can take place only in and through him: he is the true temple (2:19-22), he is the resurrection and the life (11:25). The passion and exaltation of Jesus constitute the turning point upon which the Holy Spirit depends (7:38-39; 16:7); but that salvation-historical turning point is possible only because of who Jesus is.”⁵⁷

1.2.2 Interpretations of the symbol of water

1.2.2.1 Water as a symbol for Revelation (Teaching/ Torah/ Wisdom)

A majority of Johannine scholars seem to favor this interpretation, although there is no consensus on the precise meaning of what this “teaching” is. Some consider living water as a symbol for the Torah⁵⁸ while others regard the image as a symbol for Jesus’ teaching. These scholars recognize that water, at least in Rabbinic Judaism, frequently functions as a symbol for the law, but they view Jesus as the one who replaces the law of the old dispensation with his new spiritual teaching.⁵⁹ Their position asserts that the spiritual knowledge which Jesus offers will spring up within the individuals to bring eternal life. “As such, living water transcends both Torah and the wisdom⁶⁰ necessary for moral life.”⁶¹ Jesus, the source of this spiritual teaching,

⁵⁶ Freed, “Did John Write His Gospel to Partly Win Samaritan Converts?”, 242.

⁵⁷ Carson, *The Gospel According to John*, 224.

⁵⁸ J. Marsh, *Saint John* (Philadelphia: Westminster Press, 1968), 213; Hermann L. Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrash* (Munich: Beck, 1961); Haenchen, *John I*, 220.

⁵⁹ Odeberg (*The Fourth Gospel*, 168) states that this divine gift or true teaching of Jesus “is, however, not restricted to the sense of knowledge, either of the Tora as the rule for and giver of a moral life or as containing deep secrets of Wisdom”; Glasson, *Moses in the Fourth Gospel*, 56; Hanson (*The Prophetic Gospel*, 63) refers to the Torah as the “dead” water as opposed to the “living water” which Jesus could offer; Lindars, *The Gospel of John*, 184. John Ashton (*Understanding the Fourth Gospel* [Oxford: Clarendon Press, 1991], 190) asserts that Jesus was applying the symbol of living water to his own revelation; Severino Pancaro (*The Law in the Fourth Gospel: The Torah and the Gospel, Moses and Jesus, Judaism and Christianity According to John* [NovTSupp XLII; Leiden: E. J. Brill, 1975], 473) considers the text in view of the possible “contrast between the teaching-revelation Jesus gives and the teaching-revelation of the Torah”; O’Day, *Revelation in the Fourth Gospel*, 64.

⁶⁰ Some perceive this symbol as representing divine wisdom; however, this observation should be understood as a broader interpretation of the image of the Torah within the context of the wisdom

dispenses the gift of divine revelation which then becomes the means to eternal life. Bultmann believes that such knowledge and recognition of who Jesus is are intimately connected to one another since the gift of the Father is both the Revealer and the life-giving revelation.⁶²

1.2.2.2 Water as a symbol for the life-giving Spirit

Many define this symbol of water as the Spirit.⁶³ They take into account John's later association of water and Spirit in John 7:38-39,⁶⁴ and therefore, view the life-giving Spirit as the primary reference of living water.⁶⁵ Others, however, perceive the metaphor of water as having a twofold meaning. They identify both the concepts of revelation and Spirit with the image of water, although they regard the Spirit as being the preeminent reference. Brown sums up this position by saying that "within the scope of Johannine theology there are really two possibilities: living water means the revelation which Jesus gives to men, or it means the Spirit which Jesus gives to men."⁶⁶ This interpretation does not choose one concept over the other as the sole referent⁶⁷ of the water metaphor since it believes that "Johannine symbolism is often ambivalent, especially where two such closely related concepts as revelation and Spirit are involved."⁶⁸

tradition. Cf. Bernard, *Gospel According to St John*, 138; Barrett (*The Gospel According to St John*, 233) accepts wisdom as a possible representation of the image of water; Odeberg, *The Fourth Gospel*, 153.

⁶¹ Jones, *The Symbol of Water*, 111.

⁶² Bultmann, *The Gospel of John*, 180-81.

⁶³ Michaels, *John*, 70; John Paul Heil, *Blood and Water: The Death and Resurrection of Jesus in John 18-21* (CBQMS 27; Washington D. C.: The Catholic Biblical Association of America, 1995), 102, 108-9; Morris (*The Gospel According to John*, 260) asserts that living water symbolizes the Spirit; O. Böcher, "ὕδωρ," in *The New International Dictionary of New Testament Theology*, Vol 3, ed. Colin Brown (Grand Rapids: Zondervan Publishing House; hereafter *DNTT*), 991; Cullmann, *Early Christian Worship*, 82; Carmichael, "Marriage," 33; F. F. Bruce, *The Gospel of John* (Basingstoke: Pickering & Inglis Ltd., 1983), 104-5; Sanders-Mastin, *The Gospel According to St. John*, 141.

⁶⁴ Cullmann (*Early Christian Worship*, 81) affirms that 7:37-39 should be considered before formulating a meaning for the symbol of water in John 4.

⁶⁵ Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: William B. Eerdmans Publishing Company, 1987), 97.

⁶⁶ Brown, *Gospel According to John*, 178.

⁶⁷ Neyrey ("Jacob Traditions," 433-34) maintains that the Spirit was metaphorically linked with water in the OT, but the same complex imagery is also associated with special knowledge and revelation; cf. Westcott, *Gospel According to John*, 149; Bernard, *The Gospel According to St. John*, 138-39; Koester (*Symbolism in the Fourth Gospel*, 171) affirms that "the living water is both revelation and Spirit," although he states elsewhere (204) that the living water promised by Jesus was the Spirit; Barrett (*The Gospel According to St. John*, 233-5) similarly asserts that "the water is preeminently the Holy Spirit, which alone gives life," but he also sees the possibility of the new inward law of Jesus superseding the old Law.

⁶⁸ Brown, *Gospel According to John*, 179.

According to the evidence found in early Jewish traditions, both the concepts of revelation and Spirit, along with life, can be represented by the image of water. However, this thesis will argue that the life-giving usage was the most conventional way of interpreting the symbol of water in the intertestamental period. Although there seems to be much ambiguity among scholars to identify the correct referent for the symbol of living water in Jn 4, it will be argued that the water passages examined in early Jewish literature, along with the statement from Jn 7:38-39, clearly show the image to be a symbol for the life-giving power of the Spirit.⁶⁹ The symbol of water as representing the Spirit (the tenor) is not fully developed until 7:38-39,⁷⁰ nevertheless, this very image in John 4 needs to be interpreted, but should never be expanded to mean more than what the author had initially intended.⁷¹

1.2.3 Interpretations of the Spirit

1.2.3.1 Spirit as human spirit

Most scholars today agree that the statement, “to worship the Father in Spirit and truth,” is not contrasting external worship with internal worship, but is more truly an expression highlighting the difference between the earthly and heavenly spheres.⁷² However, there are a handful of exegetes who believe exactly the opposite. Bruce describes this spiritual worship as a genuine worship which cannot be tied to a set of places and seasons, the worship in which God takes delight, the sacrifice of a humble, contrite, grateful and adoring spirit of sincere heart-devotion.⁷³ Morris unequivocally states that the “spirit” does not refer to the Holy Spirit but to the human spirit: “a man must worship, not simply outwardly by being in the right place and taking up the right

⁶⁹ Max Turner (“Holy Spirit,” in the *Dictionary of Jesus and the Gospels*, eds. Joel B. Green, Scot McKnight, I. Howard Marshall [Leicester: InterVarsity Press, 1992; hereafter *DJG*], 348) affirms the significance of the life-giving power of the Spirit, but he combines this meaning with the revelation of Jesus by saying that the gift of water is the “Spirit-empowered revelation.” Jones (*The Symbol of Water*, 113) supports this view by saying that “when viewed from the perspective of the Gospel as a whole...it appears that the narrator begins here to prepare the reader to unite all of the various images and meanings of water under the general heading of the pre-eminent gift of the Spirit.” However, he does not separate the life-giving concept of the Spirit from that of the paraclete, and he later interestingly concludes that the water represents both the teaching and the uniqueness of the person of Jesus (115).

⁷⁰ Cf. John 3:5.

⁷¹ Beasley-Murray (*John*, 60), like the previously mentioned scholars, includes all possibilities, namely revelation, life, Jesus and the Spirit, in describing the metaphor: “It is evident that ‘living water’ has a variety of nuances that must be taken into account; chiefly it appears to denote the life mediated by the Spirit sent from the (crucified and exalted) Revealer-Redeemer”; cf. Lindars (*The Gospel of John*, 184) suggests that the “metaphor is intended to be very inclusive.” According to this view, the concept of water is presented as being an all-inclusive symbol, and therefore, the image ends up losing all of its effectiveness since it indiscriminately symbolizes everything.

⁷² Brown, *The Gospel According to John*, 180.

⁷³ Bruce, *The Gospel of John*, 110-11.

attitude, but in his spirit.”⁷⁴ Odeberg is less certain⁷⁵ about his position, but he nevertheless commits himself to this interpretation by saying that “the antithesis in the latter between the spring of living water within and the well of water without has in the former as its counterpart the antithesis between the worship in the spirit (within) and the worship attached to an external.”⁷⁶

1.2.3.2 Spirit as the revealer

This interpretive category links the Spirit with the revelation of Jesus. Bultmann, like most other scholars, refutes the interpretation that worship “in spirit” is a spiritual, inward form of worship, and he regards πνεῦμα as God’s miraculous dealing with men which takes place in the revelation.⁷⁷ O’Day, agreeing with Bultmann’s exposition, also claims that worship “in spirit” does not point to an internal, spiritualized worship, but it points to a true and full worship of the Father that reflects a full knowledge of who the Father is.⁷⁸ Scholars who hold to the christological interpretation of divine revelation seem to be more inclined to associate the concept of the Spirit with the reality of the revelation of Jesus. Barrett summarizes this position by saying that “the invisible God whom no one has ever seen...has uttered his voice and sent his word into the world so that to all who are of the truth the Word may make him known. It is here that the other sense of πνεῦμα makes itself felt, for the Spirit, the Paraclete, brings home to men the truth revealed in Jesus (14:26; 16:14).”⁷⁹

⁷⁴ Morris, *The Gospel According to John*, 270-71; cf. Merrill C. Tenney, *The Gospel of John* (EBC, Vol 9; Grand Rapids: Zondervan Publishing House, 1981), 56.

⁷⁵ Odeberg (*The Fourth Gospel*, 169) conversely argues that “both discourses point to a spiritual world as a reality, of which nobody can obtain knowledge except by becoming a spiritual being, by being in the Spirit.”

⁷⁶ Ibid.

⁷⁷ Bultmann, *The Gospel of John*, 190-91. He does observe the close association of ἐν πνεύματι with the salvific statement ἐκ τοῦ πνεύματος γεγεννημένοι of 3:3-8, but he states that “the adequate worship can only be given as an answer to God’s miraculous promulgation” (192) which is believing in the miracle of the revelation of Jesus (190); cf. Haenchen, *John I*, 223; Marie E. Isaacs, *The Concept of Spirit* (Heythrop Monographs 1; London: Heythrop College, 1976), 91 n. 81. For a thorough study which associates the word and the Spirit, see Felix Porsch, *Pneuma und Wort: ein Exegetischer Beitrag zur Pneumatologie des Johannesevangeliums* (Frankfurter Theologische Studien 16; Frankfurt: J. Knecht, 1974), 200, 211; cf. W. Thüsing (*Die Erhöhung und Verherrlichung Jesu im Johannesevangelium* [Neutestamentliche Abhandlungen xxi, 1-2; Münster: Aschendorff, 1960], 153-4) states that “the revelation of Jesus and the communication of the Spirit are identical” (*sec. Burge, The Anointed Community*, 43 n. 163); Hans Hübner, “The Holy Spirit in Holy Scripture,” *The Ecumenical Review* 41 (1989).

⁷⁸ O’Day, *Revelation in the Fourth Gospel*, 70-71; cf. Pancaro (*The Law in the Fourth Gospel*, 479) who mentions that “the gift of the Spirit is itself seen in function of the revelation brought by Jesus. The mission of the Spirit is to lead to a fuller understanding of the revelation Jesus gives.”

⁷⁹ Barrett, *The Gospel According to St John*, 238-9.

1.2.3.3 End-time new creational Spirit

In contrast to the minority interpretation that ἐν πνεύματι is a reference to the human spirit, a clear consensus within Johannine scholarship views the Spirit as the Spirit of God.⁸⁰ The life-giving activity⁸¹ of the Spirit is perceived by these scholars to be one of the most significant elements in understanding the eschatological period.⁸² Carson agrees to a certain extent with the position stated earlier in § 1.2.3.2 (“Spirit as the revealer”),⁸³ but he also highlights the creative and life-giving activity when he states that “unless they are born from above, unless they are born of the Spirit, they cannot see the kingdom of God, they cannot worship God truly” without the pouring out of the gift of the Holy Spirit.⁸⁴ For the earthly man to worship God “in Spirit”, he must first be born of the Spirit (3:3-8) in order to have access to God and his heavenly realm (cf. 3:31).⁸⁵ Others refer to the life-giving *power*⁸⁶ of the Spirit because they believe that “in Christ the way to the Father is being opened in a totally new manner (14:6), the limits of the old patterns of worship are being broken through.”⁸⁷ Drawing upon the evidence from the OT and early Jewish traditions, this thesis will argue that the phrase ἐν πνεύματι represents the eschatological, life-giving power of the Spirit.

⁸⁰ Cf. Porsch, *Pneuma und Wort*, 152-54; Schnackenburg, *The Gospel According to St. John*, 1:436-37; Brown, *The Gospel According to John*, 1:180.

⁸¹ Koester, *Symbolism in the Fourth Gospel*, 204; Heil, *Blood and Water*, 102-3; Barrett (*The Gospel According to St John*, 239) states that “ἐν πνεύματι draws attention to the supernatural life that Christians enjoy”; Michaels, *John*, 72; Isaacs (*The Concept of Spirit*, 93) adds that true worship and the bread of life are “life-giving because the spirit works through them”; Dodd, *The Interpretation of the Fourth Gospel*, 224; C. K. Barrett, “The Holy Spirit in the Fourth Gospel,” *JTS* 1 (1950), 3.

⁸² Cf. Cullmann (*Early Christian Worship*, 35) points to the significance of the eschatological nature of the Spirit: “This character of the Holy Spirit is now most clearly revealed in the early Christian service, for here, through the merits of Christ, everything is fulfilled which was accomplished in the past history of salvation-and which will be achieved in the future”; Brown (*The Gospel According to John*, 180) also speaks of the “eschatological replacement of temporal institutions like the Temple,” and he says that “it was Jesus himself who was to take the place of the Temple, and here it is the Spirit given by Jesus that is to animate the worship that replaces worship at the Temple.”

⁸³ Carson (*The Gospel According to John*, 225) affirms that to worship God “in Spirit” is “essentially God-centered, made possible by the gift of the Holy Spirit, and in personal knowledge of and conformity to God’s Word-made-flesh, the one who is God’s ‘truth’, the faithful exposition and fulfilment of God.”

⁸⁴ Ibid.

⁸⁵ Schnackenburg, *The Gospel According to St John*, 437; cf. Bernard, *The Gospel According to St John*, 150.

⁸⁶ Sanders-Mastin, *The Gospel According to St John*, 147; Betz (“To Worship God in Spirit and in Truth”: Reflections on John 4, 20-26,” in *Standing Before God: Studies on Prayer in Scriptures and in Tradition with Essays*, eds. A. Finkel and L. Frizzell [New York: Ktav, 1981], 426) asserts that the “Spirit” is “the power of God’s creative work, which can ‘beget a human being from above’”; cf. Hanson, *The Prophetic Gospel*, 58; Porsch, *Pneuma und Wort*, 152-4; Burge, *The Anointed Community*, 192; contra Freed, “The Manner of Worship in John 4:23f.,” in *Search the Scriptures: NT Studies in Honor of R. T. Stamm*, ed. J. M. Meyers et al (Gettysburgh Theological Studies 3; Leiden: Brill, 1969), 37-38.

⁸⁷ Ridderbos, *The Gospel of John*, 164;

1.3 Summary

Several interpretive views of John 4 have attempted to highlight what they believe to be the fundamental features of the text: [1] the historical-biographical description of the woman; [2] the allegorical usage; [3] the sacramental character of symbols; [4] the literary reading of the text and finally; [5] the betrothal type scene meeting. In one way or another, all of these interpretations have struggled to make sense of the prevailing concepts of water and Spirit, and yet, have given attention to what I believe to be secondary features. Many other scholars have rightly emphasized the significance of the person of Jesus Christ as the primary focus of John 4, but they, on the other hand, have not been able to connect the symbol of water to the idea of the Spirit in developing a theme of Temple Christology. This thesis is needed for 2 basic reasons: [1] No one has thoroughly investigated the early Jewish tradition of water and Spirit as the normative background for John 4; [2] No one has developed a theme of Temple Christology by connecting water as eschatological life together with the Spirit as the source of new creational life.

According to the evidence found in early Judaism, water was most commonly understood as the vehicle which brings about life (in John, namely the Spirit) while the Spirit often times signified the life-giving eschatological power of God. Although many scholars have regarded water as symbolizing Jesus' teaching or revelation, the evidence presented in Chapter 2 will prove that this life-giving usage was the most conventional interpretation in intertestamental Judaism. Although a handful of scholars continue to interpret *πνεῦμα* as a reference to the human spirit, this thesis agrees with the clear consensus in Johannine scholarship which understands *πνεῦμα* as portraying the eschatological, life-giving power of God. While others have attempted to link the Spirit with the concepts of revelation, purification, and the "Spirit of Prophecy" which is viewed as an organ of communication between God and individuals, this thesis in Chapter 3 will contend for another common usage, namely an eschatological new creational Spirit which empowers people for both salvation and transformed life. The last chapter of this thesis, Chapter 4, will argue that John's construction of a Temple Christology in John 4 (especially vv 10-14 and 20-24), was developed in light of the life-giving usage of water and Spirit found in post-biblical Judaism.

Chapter 2

Water: A life-giving symbol in early Jewish literature (CA. 2nd Century BCE to 1st Century CE)

Introduction:

This chapter will examine the use of water¹ as a life-giving symbol² in early Jewish literature (e.g. 1 Enoch³, 2 Enoch⁴, Jubilees, 4 Ezra⁵, 2 Baruch⁶, the Apocalypse of Abraham⁷, Joseph and Aseneth and 1QH, *et al*). These specific books have been primarily chosen for the purposes of this paper because scholarly consensus views them as having a Jewish origin.⁸ It will be shown that water references in these

¹ The motif of "water" can appear in many forms, suggested by words such as, water, springs, streams, rivers, brooks, canals, pools, lakes, seas, cisterns, wells, and fountains, and it can also take on the form of meteorological phenomena like rain, dew, clouds, mist, haze, snow, and hail. Since "the ideas connected with water are not restricted to the concept itself but are also developed with the help of specific qualifications" (Leonhard Goppelt, "ὕδωρ," *Theological Dictionary of the New Testament*, Vol. VIII, eds. Gerhard Kittel and Gerhard Friedrich [Grand Rapids: Wm. B. Eerdmans Publishing Co., 1972; hereafter, *TDNT*], 317), the element of water can also be suggested by related words like fruit, trees, and other forms of plant life.

² Koester's definition for symbol will be adopted in this paper: "a symbol is something that stands for something else...it is an image, an action, or a person that is understood to have transcendent significance" (*Symbolism in the Fourth Gospel*, 4). For a similar definition see, Thomas Fawcett, *The Symbolic Language of Religion: An Introductory Study* (London: SCM, 1970), 30. For a good definition of metaphor, see Norman Friedman, *Form and Meaning in Fiction* (Athens, GA: The University of Georgia Press, 1975), 289.

³ Unless otherwise mentioned, Matthew Black's (*The Book of Enoch or I Enoch: A New English Edition* [SVTP 7; Leiden: E. J. Brill, 1985]) translation of 1 En will be used.

⁴ F. I. Andersen's ("2 [Slavonic Apocalypse of] Enoch," *The Old Testament Pseudepigrapha*, Vol. 1, ed. J. H. Charlesworth [New York: Doubleday, 1983; hereafter, *OTP*]) translation will be used.

⁵ B. M. Metzger's ("2 Esdras," *The New Oxford Annotated Apocrypha: The Apocryphal/Deuterocanonical Books of the Old Testament*, eds. Bruce M. Metzger and Roland E. Murphy [New York: Oxford University Press, 1991]) translation will be used.

⁶ A. F. J. Klijn's ("2 [Syriac Apocalypse of] Baruch," *OTP I*) translation will be used.

⁷ R. Rubinkiewicz's ("Apocalypse of Abraham," *OTP I*) translation will be used.

⁸ The date, and origin, of 2 Enoch have been more debated, but I am inclined to view the book as being early in its dating and Jewish rather than Christian in origin. Also, Andersen argues that despite the obvious Christian glosses, there are no distinctive Christian ideas introduced in the book; therefore, 2 En should be viewed as a pre-Christian Jewish work (cf. Andersen, *OTP I*, 95, 97). Michael E. Stone ("Apocalyptic literature," in the *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus*, ed. Michael E. Stone [Philadelphia: Fortress Press, 1984; hereafter, *JWSTP*], 406) suggests that there is no good reason to doubt the early date of 2 En. Concerning the date of composition, P. Sacchi (*Jewish Apocalyptic and its History*, trans. W. J. Short [JSPSS 20; Sheffield: Sheffield Academic Press, 1990], 235-238) proposes that 2 En was composed during the first century CE before the destruction of the temple (70 AD) [*idem*, 241]. Sacchi also believes the provenance to be Jerusalem (242).

2 En and the ApAb will be examined carefully since they are available only in the Old Slavonic. Even though they were transcribed by Christian authors who were possibly working with a Byzantine Greek text, they are valuable historical, textual evidence which ought to be considered conscientiously within their immediate contexts (Robert Kraft, "The Pseudepigrapha in Christianity," [from an on-line webpage essay, copyright Robert A. Kraft: 1993, 2]). Kraft suggests that "methodological rigor requires us to work from what is more or less securely known towards what is

books point to life more than to any other symbolic meanings, such as cleansing, revelation, righteousness and wisdom. These other relevant usages will not be dismissed, but investigation simply asserts that water as a life-giving symbol is indeed a major expression found in the literature of early Judaism (CA. 2nd C BCE to 1st C CE). Furthermore, it will be argued that the Jewish writers' understanding of water as a life-giving symbol was influenced by parallel OT passages.

Water⁹ in post-biblical Judaism, particularly in 1 En, 2 En, Jub, 4 Ez, 2 Bar, the ApAb, JosAsen and the *Hodayot*, has several symbolic usages which bear great theological importance. The word "water" (waters) and its related terms, such as "springs," "streams," "rivers," "well," "fountains," "rain," and "dew" are mentioned often in 1 and 2 En, Jub, 2 Bar, and 1QH and less frequently in 4 Ez and the ApAb, and these expressions along with words like "fruit," "trees" and other forms of plant life clearly symbolize some aspect of the life motif.¹⁰ Thus, a close examination is needed to determine whether the water motif is commonly applied by the early Jewish writers as a symbol for life and restoration.

Other usages of water in pre-rabbinic Jewish writings will be evaluated first; however, it will be shown that these figurative images and other usages were not employed as frequently as the life-giving symbol.

2.1 Literal usage

Water is the most abundant of all natural resources, covering about 70 percent of the earth, but to the ancient Israelite¹¹, who was coming from rainless Egypt and traveling through the desert (or to someone who merely lived in the land of Palestine), water assumed great importance. Water is primary for survival of plant (4 Ez 8:43-44) and animal life (Theod frag. 1), and along with bread, water has long been understood as the minimum sustenance necessary for human life (1 En 60:22; 89:28; Jub 2:29;

unknown or only suspected" (*idem*, 12). However, if there is no strong evidence to suggest that a Christian transcriber did not "insert tendentious changes," or if "there is nothing characteristically Christian about the preserved variants," then the material can be considered compatible with its Jewish origins (*idem*, 13). Finally, Kraft states that if there is no evidence of radically revised or reedited texts, then "we will be at a loss to identify [them] as of Christian origin" (*idem*, 15). The various charts introduced throughout this paper demonstrate that the texts found in 2 En and the ApAb were not preserved with Christian comments, but instead were influenced by their supposed Jewish origins.

⁹ Water in the LXX is always translated as ὕδωρ.

¹⁰ See n. 1.

¹¹ The provenance for most of these Jewish books is generally accepted as being composed in the land of Palestine. However, it is difficult to determine the background for 2 En, but "it does preserve ideas from an early setting in Palestine or nearby, and its main importance would be its manner of interpreting the Torah" (Andersen, *OTP* I, 97). Cf. Kamila Blessing, "Desolate Jerusalem and Barren Matriarch: Two Distinct Figures in the Pseudepigrapha," *Journal for the Study of the Pseudepigrapha* (hereafter, *JSP*) 18 (1998), 50-51.

24:18-19, 24 [cf. Gen 26:12-33]; 4 Ez 1:18-23; cf. Ps 78:16,20; Num 20:11; see Gen 21:14; Ex 23:25), and a lack of either element spelled dire need and eventual death (1 En 80:3-4; 96:6; 4 Ez 9:30). In addition to these images, the writer of 2 En 6:1 describes water as “treasuries of the dew, like olive oil.” This use seems to promote “dew” as having some sort of life-giving appearance (“like olive oil...the appearance of its image was like every kind of earthly flower”).

Other literal usages can be found describing the preservation of God’s creation in the watery womb of a mother (4 Ez 8:8) or contrasting a wave to a tiny drop of water (4 Ez 9:16). Literal usages were also employed to describe bodies of water (2 En 28:4; Jub 2:11; 4 Ez 13:44, 47).¹² For example, the great Nile is explained as a celebrated river of vast water where the Egyptians slaughtered innocent babies (1 En 89:15); however, the Israelites would later receive their vindication during the crossing of the “pool of water” which was a reference to the Red Sea (1 En 89:24-26, 38-39 [Jordan River]; Jub 8:27-28 [Ma’uk and Me’at Seas and the Tina River]; 9:2; 1 En 101:6; 2 En 30:7 [a general reference to the sea]).

2.2 Figurative usage

Water is also used as figurative language for *righteousness* (1 En 39:5: “righteousness flowed like water before them”; 48:1: “I saw the fountain of righteousness”), *wisdom* (1 En 42:3, “and [wisdom] dwelt among them, (welcome) as rain in a desert and dew on a thirsty land”; 49:1, “wisdom flows like water”; 4 Ez 14:47, “fountain of wisdom”), *understanding* (4 Ez 14:47, “spring of understanding”), and *knowledge* (4 Ez 14:47, “river of knowledge”; 2 Bar 59:8, “fountain of knowledge”; cf. 2 Bar 77:15; Deut 32:2). Also in 4 Ez 7:3-5, a river¹³ is used as a simile (“like a river”) referring to “an entrance set in a narrow place.” These references to wisdom, the Law and the river should, however, be understood within the context of the life motif. For example, the phrase, “righteousness flowed like water,” (1 En 39:5; cf. 48:1) implies that holiness was not like the wilderness wadis which flowed only during the rainy seasons, but the holy ones were strong streams that never went dry. Furthermore, during the rainy season when the heavy rains quickly drain away, the wadies are left dry, the lakes become marshes or dwindle to dirty ponds, and only a few short perennial streams remain on the west of the Jordan, all of which except one or two are found in the hill country. Hence these figurative references are compared to

¹² Cf. Jub 2:4 which has a reference to the cosmological waters.

¹³ The implication is that if a person successfully crosses the river-like entrance (v 5) then he will be able to receive the fruit of immortality (vv 13-14).

the water of running streams and fountains, as opposed to that of stagnant cisterns, pools, and marshes are often called living water (Jub 24:18-19).

The author of 1 En applied figurative usages (similes) of water in many different ways: as an idea for "silver" (97:9), ornaments of jewelry (98:2) and also for tears pouring down one's eyes (95:1; cf. 2 Bar 35:2). Lies are also said to flow away like water (97:10; cf. ApAb 17:1, "voice like many waters"). The War Scroll (1QM 12.9-10), however, introduces the water image as a very different idea when it describes the cosmological army of God as being like "the clouds and dew...[and] torrential rain which pours justice on all that grows."

Nevertheless, the image of springs, fountains, and rivers (streams) is connected to the theme of wisdom in contemporary and early Jewish literature. The common language found in 2 Bar 59:7; cf. 44:14; 1 En 48:1; 49:1; and notably in Sir 24:30 and Prov 8 and 18:4 parallels the imagery found in 4 Ez 14:47. Even in Prov 8 and 18:4 where the rich imagery of wisdom is developed, the commendation of wisdom is given within the context of the life motif. In Prov 8:35-36, the author states that the one "who finds me [wisdom] finds *life*...but all those who hate me love *death*," and Prov 18:4 and v 21 likewise state that "the fountain of wisdom is a bubbling brook" and "death and life are in the power of the tongue, and those who love it will eat its fruit." Both of these chapters make mention of wisdom in connection with life (8:35; 18:21), and Sir 24:30-31 which says, "as for me, I was a canal from a river, like a water channel into a garden..I will water my garden and drench my flower-beds," more clearly demonstrates the integral relationship between wisdom, water, and life. In Sir 24:21, the eating and drinking metaphor¹⁴ is not about bringing life to someone on the verge of death, but rather the correspondence of the metaphor is that the water of wisdom is so satisfying and refreshing that the person who drinks will want more.

2.3 Water as an element of Judgment

Water was regarded not only for its life-giving aspect, but also for its fearful

¹⁴ Clear distinction must be made between metaphors and others tropes, such as similes, analogies, and allegories. These wisdom texts seem to be suggesting that wisdom, as the tenor, like water (the vehicle) will correspond to life. Therefore, these statements are not referring to water as a symbol for life per se, but rather for something that encourages or sustains life. I am indebted to Prof. Max Turner who provided much clarification on the use of metaphors. My definition of metaphor is taken from Janet Martin Soskice's work, *Metaphor and Religious Language* (Oxford: Clarendon Press, 1987), 15: "metaphor is that figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another."

and destructive power. God, who is the sovereign giver of water controlled the dispersion of life-giving water, and regulated the water sources of judgment.¹⁵ The flood account (2 En 73:4, "rain came upon the earth ..and all flesh died") was a display of God's judgment causing the "storerooms of water in the heavens above, in addition to the fountains of water which are on the earth" (1 En 54:7-8; cf. 1 En 100:13)¹⁶ to obliterate all those on earth. The angels were chosen as God's representatives to carry out his judgment by commanding the waters of chaos to be released (1 En 66:1-2; 67:6-13; cf. 61:10; 76:4; 89:1-9; 4 Ez 3:9-11). Another account in 4 Ez 4:49 of a heavy and violent rain portrayed an end-time force of judgment. Also, in an apocalyptic scene placed in the middle of a forest surrounded by mountains (2 Bar 36:1-11), Baruch saw, in a vision, a vine rising up beside a forest densely populated with trees, and this vine had a fountain of water running peacefully under it. This fountain eventually changed into great waves, submerging the entire forest by uprooting it, and it "overthrew all the mountains which surrounded it" (36:4).

Another aspect of judgment demonstrated by the descending of frost and snow (1 En 100:13; cf. TLev 3:2) is viewed as describing the inauguration "of an irreversible process that will culminate in the final judgment."¹⁷ The basic point is clear and simple: first, life-giving watery elements, mist, dew, and rain are temporarily withheld, then destructive watery elements, which are imminently near and ready to descend upon the people, are sent (100:13; cf. 17:7). Therefore, the withholding of water is an indicator, at least in the Enochic tradition, of the inauguration of the end-time judgment (1 En 80:2; cf. 2 Bar 27:6 "withholding of rain," *לֹא יִשְׁקֵט וְלֹא יִשְׁלֵט*)¹⁸ since it represents the reversal of God's end-time blessing of water. Even though there is no mention of water in a parallel passage such as 4 Ez 5:3-4, the absence of water clearly suggests the end of the age when judgment would cause the land to be wasted, untrodden and desolate because of its lack of water. The overwhelming force or the withholding of water¹⁹ both demonstrated God's judgment in the end-times. Even though the watery

¹⁵ Cf. Wis 5:22; LAB 7:4 ("water of destruction," *aquam diluvii*; Latin text is from Guido Kisch, *Pseudo-Philo's Liber Antiquitatum Biblicarum* [Notre Dame: University of Notre Dame, 1949]); TAb 19:11-12; SibOr 3:54, 435, 439, 690; 5:58, 128-129, 134; 4Q163 Frag. 2-3:1-3.

¹⁶ Cf. LAB 3:5; 16:3; SibOr 1:131, 163, 183, 194, 221-235; 4Q370 1:4-8; 3 Bar 3:10; 4:10.

¹⁷ Randal A. Argall, *1 Enoch and Sirach: A Comparative Literary and Conceptual Analysis of the Themes of Revelation, Creation and Judgment* (SBL Early Judaism and Its Literature 8; Atlanta: Scholars Press, 1995), 183.

¹⁸ Cf. PssSol 17:18-19 ("For the heavens withheld rain from falling on the earth. Springs were stopped, [from] the perennial [springs] far underground [to] those in the high mountains. For there was no one among them who practiced righteousness or justice"); cf. Jub 42:1.

¹⁹ Cf. LAB 7:3 ("And to some the end will come by water, but others will be dried up with thirst," *et aliis in aqua finis veniet, alii autem siti siccabuntur*); 9:10.

elements in 1 En 100:11-12 are not destructive, but life-giving, the withholding of these gifts suggest God's displeasure with the people.

Furthermore, another interesting observation of irony in the above texts is the way in which God will bring judgment upon the unrighteous people in the eschaton. He will employ the very element which symbolizes life to signify one aspect of his displeasure. Water or its various forms (e.g. snow, frost, ice, etc) take on the double aspect of life-giving symbols on the one hand and damning elements of judgment on the other.

2.4 Water as a cleansing agent

Water (along with blood and oil), in the ancient world, was used as an element for cleansing. Not only would Levites engage themselves in cultic purification rites before entering into their vocation (Ex 29:4; 30:17; 40:30ff; Lev 16:4, 24; cf. 16:26, 28; Num 8:5-22; JosAsen 14:12, 15; TLev 8:5; 9:11;²⁰ TIsaac 4:19;²¹ LetArist 88), but also all Jews would constantly use water for ritual purification. Water in general was viewed as a cleansing agent which removed all ritual impurity from people's bodies, and sometimes (mostly at Qumran) the image was used to symbolize the removal of moral impurity from the heart.²² Even though there are many references in the Qumran library²³ concerning the cleansing effects of water, this usage is not cited as frequently in other Jewish writings. This symbolic use is usually found in contexts where there is a midrash on an OT text (Jub 21:16; 32:6; LAB 35:6-7 [cf. Judg 6:20f]).

2.5 Life-giving restoration usage

The purpose of this section will be to examine the symbol of water as a life-giving element. The references in early Jewish literature will then be compared to parallel OT texts, but the relevant passages found in each book from early Judaism will

²⁰ "Before you enter the sanctuary, bathe; while you are sacrificing, wash; and again when the sacrifice is concluded, wash."

²¹ "Do not present an offering when you are not ritually clean; bathe yourself in water when you intend to approach the altar."

²² SibOr 4:163-170 exhorts the wretched mortals to wash their whole bodies in perennial rivers (4.165), and this sort of water cleansing symbolized the removal of ritual impurity; cf. 8:315.

²³ 1QS 3:4, 5, 9; 4:21; 4Q255 Frag. 2:4; CD 10:10; 11:4; 4Q266 Frag. 17 col. 3:8; 4Q271 Frag. 3 col. 1:1; 4QMMT 17; 4Q274 Frag. 1 col. 1:3; Frag. 2 col. 1:1-9; 4Q277 Frag. 1:5-6; 4Q514 Frag. 1 col. 1:9; 11Q19 45:15-16; 49:13, 16, 18; 50:1-20; 51:1-5; 63:2-5; See Heinz-Josef Fabry ("מים," *Theological Dictionary of the Old Testament*, Vol. III, eds. G. Johannes Botterweck and Helmer Ringgren [Grand Rapids: W. B. Eerdmans Publishing Co., 1986; hereafter, *TDOT*], 287. מים occurs frequently in Qumran writings (more than 110 times, 27 in 1QH, 11 in CD, 7 in 1QS, and 13 in 11QT). Fabry states that water predominates in relation with purification, but the cleansing aspect of water in 1QH is not as prevalent as the life-giving restoration usage.

also be analyzed independently in order to preserve their own perspective. The analysis will focus on the literary structures and themes connected with the life motif.

2.5.1 *Edenic motif*

The intent of this sub-section is to analyze the passages which treat the theme of the edenic (Paradise) motif including a description of its various garden materials (esp. the water and life themes). It will also be argued that the Garden of Eden, in both the early Jewish and OT traditions, was understood as a microcosmic dwelling place modeling the end-time temple, as well as the archetypal heavenly abode.

2.5.1.1 *Comparison of early Jewish and OT Garden of Eden Traditions*

The following charts highlight parallel themes and verbal similarity found in both early Jewish and Pentateuchal traditions. A garden account parallel to that of Gen 2 is given in 2 En, and, like the Book of the Watchers (1 En 24-25), this reference has most of the garden materials of the biblical tradition. It is highly possible that the writer of 2 En was influenced by details found in the Book of the Watchers²⁴; however, it also seems probable that some of the expanded descriptions for the "tree of life," such as the term "fragrance" which was often used by both writers, were borrowed from a common source. Thematic similarity and verbal correspondence make it apparent that

²⁴ See Andersen's discussion in *OTP* I, 95. He suggests that even though some scholars (Milik and Vaillant) have attempted to demonstrate a close connection between 1 and 2 En, it is unlikely that 2 En was directly connected or even influenced by 1 En. There are numerous divergent themes covered by these two books. For example, "1 En has an interest in history not present in 2 En, while 2 En has an interest in creation not present in 1 En" (*idem*).

However, there are close connections of the paradise motif in both 1 and 2 En. It is possible that the author of 2 En (also Jub and the ApAb) drew upon the garden account given in 1 En, as well as being dependent upon a common source (cf. P. Sacchi, *Jewish Apocalyptic*, 241 similarly argues that the author of 2 En was aware of the Ethiopic Enoch). If it is the former, then these writers did not consider the absence of the water element in 1 En 24 to be a problem since they all incorporated the water element as a life-giving symbol in their own respective accounts.

Furthermore, pertaining to the biblical tradition influencing 1 En, see the following references: J. T. Milik, *The Books of Enoch: Aramaic Fragments of Qumran Cave 4* (Oxford: Clarendon Press, 1976), 31. The Aramaic fragments from the Qumran library show "that from the first half of the second century BC onwards the Book of the Watchers had essentially the same form as that in which it is known through the Greek and Ethiopic versions" (*idem*, 25). Charles dates the entire work to the first third of the second century BCE (R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, Vol. 2 [Oxford: Clarendon, 1913; hereafter, *APOT*]); whereas, Nickelsburg proposes a fourth century dating for chs 6-11 (G. W. E. Nickelsburg, "Apocalyptic and Myth in 1 Enoch 6-11," *Journal of Biblical Literature* 96 [1977], 383-405). Milik, on the other hand, suggests that "the work incorporated in 1 En 6-19 is earlier than the definitive version of the first chapters of Genesis" (*idem*, 31). But Collins rightly concludes by stating that "this suggestion is highly implausible," and he goes on to say that Hanson ("Rebellion in Heaven, Azazel, and Euhemeristic Heroes in 1 Enoch 6-11," *Journal of Biblical Literature* 96 [1977], 195-233) and Nickelsburg (*idem*) have satisfactorily shown that 1 Enoch 6-11 is dependent on Genesis (J. J. Collins, "The Jewish Apocalypses," *Semeia* 14 [1979], 37).

the author of this portion of the paradise tour received considerable influence from the OT tradition. Furthermore, 2 En 8 could be viewed as a clear piece of evidence in early Judaism that traces the water element, in the heavenly garden, as a life-giving symbol. The following table (Table 1) compares the motifs found in these two accounts.

Table 1. Garden of Eden: Similarity of theme, content, structure and verbal correspondence

<u>2 Enoch 8</u>	<u>Gen. 1-3</u>
"And from every direction it has an appearance which is <u>gold-looking and crimson</u> " (8:4 [JJ]).	"...land of Havilah, where there is gold. And the <u>gold</u> of that land is <u>good</u> ; the bdellium and the onyx stone are there" (2:11-12).
"And that place is inconceivably <u>pleasant</u> . And I saw the <u>trees in full flower</u> . And their fruits were ripe and pleasant-smelling, with <u>every food</u> in yield and giving off profusely a pleasant fragrance. And it has something <u>of every orchard tree and of every fruit</u> " (8:2,4 [JJ]).	"... <u>every tree</u> which has <u>fruit yielding seed</u> ; it shall be for <u>food for you</u> " (1:29); "And out of the ground the Lord God caused to grow <u>every tree</u> that is <u>pleasing</u> to the sight and good <u>for food</u> " (2:9);
"...The Lord takes a <u>walk</u> in Paradise" (8:3 [A]). "And there are 300 <u>angels, very bright</u> , who look after Paradise; and with never-ceasing voice and pleasant singing they worship the Lord every day and hour" (8:8 [JJ]).	"the Lord God as he was <u>walking</u> in the garden" (3:8); "Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it" (2:15)... "and at the east of the garden of Eden He stationed <u>the cherubim</u> " (3:24).
"And in the midst (of them was) the <u>tree of life</u> , at that place...And that tree is indescribable for pleasantness and fine fragrance, and more beautiful than any (other)" (8:3 [JJ]).	"the <u>tree of life</u> " (2:9; 3:24)... "and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever" (3:22).
<u>paradise</u> and..." <u>paradise of Edem</u> " (8:6 [JJ]).	" <u>Garden of Eden</u> " (2:8, 10; 3:23-24).
"And the <u>four rivers</u> were flowing past with gentle movement, with <u>every kind of garden producing every kind of good food</u> " (8:2 [A])...And two <u>streams</u> come forth, one a source of honey and milk, and a source which produces oil and wine... and it is <u>divided into 4 parts</u> ...and they come out into the paradise of Edem...and there is no unfruitful tree there, and every tree is well fruited, and every place is blessed" (8:5-7 [JJ]).	"Now a <u>river flowed out of Eden to water the garden</u> ; and from <u>there it divided and became four rivers</u> " (2:10).

The precious stones in Gen 2:11-12 do not have a clear parallel in 2 En 8, like in 1 En 18 and 24, but the longer recension describes the tree of life as having the appearance of gold and crimson²⁵ (8:3). The life motif, however, finds many similar

²⁵ Andersen (OTP I, 115) suggests that the the exact shade from the slavonic word *črŭvenno* is difficult to discern. He thinks it could be dark red, crimson, or purple. This shade, nevertheless, is similar to the colors of other precious stones, such as sapphire or carnelian.

verbal correspondences from Gen 2, and both 2 En and Gen 2 refer to water as the source which brings forth life among the trees in the garden.²⁶ Most of the garden materials, as well as the temple motif, are represented in these accounts. An angelic choir worshipping God in the Garden suggests that the heavenly abode was a model for the earthly garden and temple (8:3 [A]; 8:8 [J]).

Another Jewish garden account can be found in the ApAb 21, and like 2 En 8 and Jub 8, it refers to the natural material of water as a crucial, garden element (see Table 2 below) because it was the source of life for the fragrant and fruitful plants found in the Garden paradise. The cosmological context of ch 21 (in that God shows Abraham the picture of creation and the two part divisions of the world) explains why the author highlighted life and water motifs. Since a deliberate contrast is depicted between the righteous and the wicked, between those in the garden and those on the earth (21:3-6), the author places an appropriate contextual emphasis on life in order to display this life which is not found for those who are impious. Although the context in Genesis is not similar to that of the ApAb 21, the emphasis placed on life and water is represented in both accounts.

Table 2. Garden of Eden: Similarity of theme, content, structure and verbal correspondence

<u>ApAb 21</u>	<u>Gen. 1-3</u>
"the garden of Eden and its <u>fruits</u> ..and <u>its trees</u> and <u>their flowering, making fruits</u> " (21:6).	".. <u>every tree</u> which has <u>fruit yielding seed</u> ; it shall be for <u>food for you</u> " (1:29); "And out of the ground the Lord God caused to grow <u>every tree</u> that is pleasing to the sight and good for food" (2:9);
"And I looked beneath the firmament at my feet and I saw the likeness of heaven and the things that were therein...And I saw there the garden of Eden" (21:2,6).	"Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it" (2:15)... "and at the east of the garden of Eden He stationed the cherubim" (3:24).
" <u>garden of Eden</u> "...and the "tree of <u>Eden</u> " (21:6; 23:5,6)	" <u>Garden of Eden</u> " (2:8,10; 3:23-24).
"..Eden and its fruits, and the source and the <u>river flowing</u> from it, and its trees and their flowering, making fruits" (21:6).	"Now a <u>river flowed out</u> of <u>Eden to water the garden</u> ; and from there it divided and became four rivers" (2:10).

Furthermore, a psalm in the *Hodayot* (1QH 16:4-26) which has been called as the Hymn of the Garden²⁷ contains many OT parallels.²⁸ One of the scriptural backgrounds for this text seems to be the Garden of Eden in Genesis. Davila asserts

²⁶ See 2 En 8:2 [A], 5-7 [J] and compare with Gen 2:10.

²⁷ James R. Davila in his article ("The *Hodayot* Hymnist and the Four Who Entered Paradise," *Revue de Qumran* 65-68 [1996], 461) calls the text in 1QH 16:4-26 the Hymn of the Garden.

²⁸ Other OT parallels and allusions will be discussed below.

that the main imagery in 1QH 16:4-26 is drawn from the narrative in Genesis 2-3.²⁹ Holm-Nielsen, on the other hand, views Ps. 80:9-15 as the principal OT background for this passage.³⁰ This chapter will not only argue for the Garden narrative found in Gen 2, but also will identify Ezek 47, as well as significant new creational passages (especially in Isaiah), as a key parallel text for supporting the element of water as a life-giving symbol.

Table 3. Garden of Eden: Similarity of theme, content, structure and verbal correspondence

<u>1QH 16:4-26</u>	<u>Gen 1-3</u>
“source of streams (מקור נחלים)...in the springs of water (מבוע מים)...in the canals which water (שקה) the garden (גן)...a plantation of cypresses and elms, together with cedars” (16:4-5); “Its roots reach as far as the gully, and its trunk was opened to the living waters to be an everlasting spring” (16:7-8); “fountain of life” (16:12); “springs of life” (16:14); “a spring of living waters” (מבוע מים חיים) (16:16); “torrent (נחל) over-flowing” (16:17); “they spring forth” (16:18); “opened their springs with channels” (16:21)	“the Lord God had not sent rain upon the earth...but a mist (אד) used to rise from the earth and water (שקה) the whole surface of the ground” (2:5-6); “Now a river (נחל) flowed out of Eden to water (שקה) the garden (גן); and from there it divided and became four rivers (2:10).
“Trees of life” (עצי חיים) (16:5-6)	“the tree of life” (עץ החיים) (2:9; 3:22)
“the everlasting plantation” (ממעה) (16:6); “the true planting” (16:10); “the plantation of fruit” (16:20)	“And the Lord God planted (נמט) a garden” (2:8)

It is evident that the author of the Hymn of the Garden drew his impressions from the OT garden found in Genesis.³¹ Eden (עדן) is explicitly mentioned in 1QH 16:20³², and the reference of the garden (גן), along with the springs watering the land, is reminiscent of the narrative found in Gen 2-3. The verb שקה (to water), used by the hymnist to describe the streams watering the garden (16:4-5), was inspired by Gen 2:10. Finally, another point of verbal correspondence can be found in the image of the sprout

²⁹ Davila, “The *Hodayot*,” 464. He does contend that there are other OT references (Ps 36:9-10; 80:9-15; Isa 5:1-7; Ezek 31:2-14, and perhaps Ezek 28 and 34) which have influenced the passage.

³⁰ Svend Holm-Nielsen, *Hodayot: Psalms from Qumran* (Aarhus: Universitetsforlaget I, 1960), 165.

³¹ Gen 2:5-6 seems to be the background for this hymn since the stream which waters the garden is first, introduced; then, followed by the coming of the rain and finally by the tilling of the soil.

³² Davila (“The *Hodayot*,” 464) states that the “Garden of Eden also represents the celestial temple.” He is convinced that the scene in 1QH 16 is the scene of the Garden of Eden because another place in the *Hodayot* “locates the sprout/eternal planting in the vicinity of Eden (14:12-18)” (*idem*).

(נצר) or the eternal planting (משעת עולם) and was most likely influenced by the verb (נטע) in Gen 2:8.³³ These verbal and thematic similarities prove that this basic structure with its setting and characters was drawn from the Eden narrative in Genesis 2-3.³⁴

2.5.1.1.1 Conclusion

As we examine the evidence for thematic similarity and verbal correspondence, it is quite evident that the garden descriptions in 2 En 8, ApAb 21 and 1QH 14; 16 drew much from Genesis 2-3. Furthermore, parallel garden materials are also represented in early Jewish literature's recount of the biblical garden, especially the image of water-supplying streams from the Garden (of Eden) as references to God's blessing of abundant life.

2.5.1.2 The theme of life in the Garden of Eden

The Garden of Eden motif is closely associated with the Book of the Watchers (24-25), 2 En 8, Jub 8, the ApAb 21 and the Thanksgiving Scroll or the *Hodayot* (1QH 16:4-26). First of all, in the Book of the Watchers, the author of the tour noticeably includes the Garden motif within the context of judgment (chs 21-23, 27) since the Garden was the occasion for the introduction of human rebellion.³⁵ Himmelfarb suggests that, "any allusion to the Garden is sure to remind readers of this story, the dominant account in the biblical tradition of how evil came into the world."³⁶ She explains that the author, by using the term "Garden of Righteousness"³⁷ instead of the name Eden, cleverly avoided the difficulties raised in mentioning the Garden. Nevertheless, if there is an apparent problem, this slight disguising of words cannot be deemed as an adequate solution. Since there are so many thematic and verbal similarities with the biblical tradition found in Gen 2, the author probably had another purpose for introducing the Garden motif. Even though the Garden of Eden was an occasion for human rebellion and sin, God initially designed the world and the rest of creation to enjoy life in the Garden (Gen 1:28-30; 2:7-16). Thus, the author ironically referred to the initial, pristine condition of the Garden in order to show God's displeasure with the reversal of creation and life caused by the rebellion. He then introduces the theme of the life which will again be provided for the elect and righteous

³³ Ibid, 465.

³⁴ Ibid, 464.

³⁵ Martha Himmelfarb, *Ascent to Heaven in Jewish and Christian Apocalypses* (Oxford: Oxford University Press, 1993), 74.

³⁶ Ibid.

³⁷ Ibid.

people in the end-times: "This (the fragrant tree which is the tree of life³⁸) is for the righteous and pious. And the elect will be presented with its fruit for life" (1 En 25:5). In similar fashion, the author of the ApAb in a cosmological section in chs. 21-23 also introduces the theme of life found in Paradise. God shows Abraham the picture of creation (22:1), and tells him "that as the world is divided into two parts: earth and Eden, the waters of the sea and the waters over the firmaments, so mankind is divided into the people of God and the heathens (21:3-7)."³⁹ The text in the Ethiopic Enoch does not include the element of water in the garden but does include the tree of life ("fragrant tree") [24:4-5; 25:4]; whereas, the ApAb includes the water motif (21:6) while excluding the tree. It can be argued that the context of these respective passages determines their inclusivity or exclusivity. Furthermore, except for the biblical account and the garden episode found in 2 En 8, only one, either the water or the tree motif, has been recorded in other Jewish literature.⁴⁰ Table 4 below shows that the water and tree motifs functioned similarly in the Garden in that they both provide life. Some of the texts which contain terms for life are listed in this table.

Table 4. Explicit references to the life motif

Book	Key expressions for life
Gen 2-3	1. Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the Lord God had not sent <i>rain</i> upon the earth..But a <i>mist</i> used to rise from the earth and <i>water</i> the whole surface of the ground (2:5-6). 2. And the Lord God planted a garden...and out of the ground the Lord God caused to grow every tree that is pleasing to the sight and good for food (2:8-9). 3. Tree of life (2:9); and take also from the tree of life, and eat, and live forever (3:22). 4. Now a <i>river</i> flowed out of Eden to <i>water</i> the garden (2:10).
1 En 24-25	1. And there was amongst them a tree with a fragrance such as I have never at any time smelt, and no tree among them, nor any other, flourished like it; it had a fragrance sweeter than all spices, and its leaves and flowers and wood never wither; its fruit is beautiful and resembles the clusters of the date-palms (24:4). Then I said: 'How beautiful is this tree and fragrant, and (how) fair are its leaves, and (how) very lovely to the eye are its blossoms' (24:5). 2. And as for this fragrant tree..then, to the righteous and pious its fruit shall be given to the elect for food (25:4-5).
2 En 8	1. And I saw the trees in full flower. And there fruits were ripe and pleasant-smelling, with every food in yield and giving off profusely a pleasant fragrance (8:2 [J]). And the four <i>rivers</i> were flowing past with gentle movement, with every kind of garden producing every kind of good food (8:2b [A]). And the tree of life is in that place (8:3 [J])..and that tree is indescribable for pleasantness and fine fragrance, and more beautiful than any (other)[8:3 (J)]. And it (Paradise) has something of every orchard tree and of every fruit (8:4 [J]). And two <i>streams</i> come forth, one is a source of honey and milk, and a source which produces oil and wine. And there is no unfruitful tree there, and every tree is well fruited, and every place is blessed (8:5,7 [J]).
ApAb 21	1. And I saw there the garden of Eden and its fruits, and the source and the <i>river</i> flowing from it, and its trees and their flowering, making fruits (21:6).
4 Ez 7-8	1. Or that a paradise shall be revealed, whose fruit remains unspoiled and in which are abundance and healing (7:123). Because it is for you that Paradise is opened, the tree of life is planted, the age to come is prepared, plenty is provided" (8:52).
1QH 16:4-26	1. A source of streams in a dry land, in the springs of water in a parched land, in the canals which water the garden [of delights in the middle of the desert,] [so that] a plantation of cypresses and elms [may grow,] together with cedars (16:4-5) 2. And they (trees of life) must make a shoot grow in the everlasting plantation to take root before it

³⁸ Black, *The Book of Enoch*, 171. He suggests that the "fragrance tree" is the Tree of Life, and he also proposes that the Eth II was translated from a Greek variant which had δένδρον ὁσμῆς εὐωδίας. Black gets his evidence from Lev. 1:9 which has essentially the same phrase (ריח ניחור, LXX ὁσμὴ εὐωδίας).

³⁹ R. Rubinkiewicz, *OTP* I, 684.

⁴⁰ 1 En and 4 Ez have the tree of life whereas it is absent in the accounts in Jub and the ApAb.

grows. Its roots reach as far as the gully, and its trunk opens to the living waters to be an everlasting spring (16:6b-8a). 3. ...and a spring of living waters...will become a torrent over-flowing...and they spring forth...to water [every tree] green and dry, a marsh for every animal...but the plantation of fruit [...], [an] eternal [fountain] for the glorious Eden will [bear fruit always] (16:16b-20).

2.5.1.3 References (and materials) representing life with water as the source of life

2.5.1.3.1 Genesis 2:10

The phrase, “now a river flowed out of Eden to water the garden” (Gen 2:10) suggests that the river came out from Eden in order to water the garden. However, if Eden and the garden had the same common boundaries then the river must have risen in the garden.⁴¹ And from there the river divided into four branches (רִאשׁ: literally “heads”) or smaller rivers, and “its division into four streams may suggest the idea of completeness and the universality of the river.”⁴² Even though seven represented the number of completeness, and four the number for the earth (i.e. 4 points of the compass, 4 winds, 4 corners of the earth), the four branches of the river suggest spatial completeness in that they flowed out of the garden to encompass the whole earth. Water in its literal sense was necessary for human life as well as for plant and animal life. The river which flowed out of Eden clearly suggests that the water was the source for life among the plants in the garden. Yet, this physical life parallels the spiritual life in the garden before the presence of God (3:8).

The image of the river⁴³ (נָהָר/ποταμός) in these garden accounts is interpreted as a source of flowing water, providing life. The psalmist in Ps 46:4 uses this same image to describe Yahweh’s gracious provisions of life for his people: “There is a river (נָהָר) whose streams shall make glad the city of God.”⁴⁴ Rivers and other channels of water clearly suggested life.⁴⁵ Therefore, the provision of fresh water became a symbol of God’s blessing and His abundant supply of life (Ps 65:9).⁴⁶

Ancient, as well as modern day, Jerusalem had no river, but there was the river in Eden (Gen 2:10), as well as a “river of life” that flows from the throne of God (“the

⁴¹ Gordon J. Wenham, *Genesis 1-15* (Word Biblical Commentary; Waco: Word Books, 1987; hereafter, *WBC*), 65.

⁴² Ibid.

⁴³ Cf. Allen P. Ross, “נָהָר,” *New International Dictionary of Old Testament Theology and Exegesis*, Vol. 3, ed. Willem A. VanGemeren (Grand Rapids: Zondervan Publishing House, 1997; hereafter, *NIDOTTE*), 46. Also see, E. A. Speiser, *Genesis* (Anchor Bible; Garden City: Doubleday, 1964; hereafter, *AB*), 19-20; R. L. Harris, “The Mist, the Canopy and the Rivers of Eden,” *JETS* 11 (1968), 177-179.

⁴⁴ Ross, “נָהָר,” *NIDOTTE*, Vol. 3, 47.

⁴⁵ Also see Jub 2:7 (“And on that day he created for it...all of the rivers, and the gathering places of the waters on the mountains and in all the earth, and all of the ponds, and all of the dew of the earth, and the seed which is sown, and everything which is eaten, and trees which bear fruit and (other) trees, and the garden of Eden...”) [cf. 4Q216 Frag. 1 Col. 6:2-3].

holy place of the tabernacle of the Most High,” Ps 46:4b) in the end-time temple (Ezek 47:1-12). Since water represented the source of life, a river in the garden was not an insignificant afterthought for the Israelite community. It is worth noting, that the purpose of the river going out (יצא)⁴⁷ of Eden was for watering (שק) the garden (2:10) as well as the rest of the earth. The verb שק (in its hiphil form) means to water, irrigate, or to cause some object to drink, and in this case, the garden is symbolically receiving drink from that river which provides life for all its plants (2:10; cf. 2:8-9).

2.5.1.3.2 2 Enoch 8

Chapter 8, with its portrait of the fullness of life and growth (8:1-7), emphasizes the pleasant appearance of a Paradise. The completeness of life in the garden is magnified by the use of very descriptive modifiers.

Table 5. Verbal emphasis on the fullness of life

<u>Modifiers suggesting fullness of life</u>	<u>References to life</u>
1. Inconceivably pleasant [J]; an appearance of pleasantness that has never been seen [A] (<i>dobrotoju viděniē</i>); it has something of every orchard tree and of every fruit (8:1,4)	1. Paradise (<i>porodii</i>)
2. Full flower (<i>blagocvĕtno</i>) [8:2]	2. Every tree (<i>vse dreko</i>)
3. Ripe (<i>zrĕl</i>) and pleasant-smelling (8:2)	3. Every fruit (<i>ves(b) plod</i>) ⁴⁸
4. Profusely (<i>prisno</i>) ⁴⁹ [8:2]	4. Every food was in yield
5. Indescribable for pleasantness of fragrance (<i>dobrotoju blagovonĭstva</i>); gold-looking and crimson (8:3)	5. Tree of life (<i>dreko žiznenoe</i>)
6. With gentle movement (<i>tiximĭ šestviemŭ</i>) [8:2 (A)]	6. Four rivers were flowing past (<i>i četĭrĕ rekĭi mimotekovŭti</i>)

⁴⁶ Cf. 1 En 26:1-3.

⁴⁷ Even though this verb is used literally, there is a sense in which the river was coming forth out of Eden by a divine command (Gen 19:23; Neh 4:15; 1 Kgs 5:13).

⁴⁸ This term also refers to the “fruit of the womb,” and it suggests a fruit (whether from a plant or a womb) which is ripe (*zrĕl*) and ready to come out to become fertile and fruitful (T. A. Lysaght, *Material Towards the Compilation of a Concise Old Church Slavonic-English Dictionary* [Wellington: Victoria University Press, 1978; hereafter, *Slavonic-English Dictionary* or *SED*]).

⁴⁹ The shorter recension labeled “B” in *APOT* (Ms *N*) translates *prisno* with “perpetually” whereas the longer recension “A” has no translation at all. Morfill’s translation in Charles’ *The Book of the Secrets of Enoch: Translated from the Slavonic by W. R. Morfill* (Oxford: The Clarendon Press, 1896) also does not have a rendering for *prisno*. However, both Andersen’s longer [J] and shorter [A] recensions translate the word as “profusely.” A. Vaillant (*Le Livre des secrets d’Hénoch* [Paris: Institut d’Études Slaves, 1952]), likewise, working with Ms *U* translated *prisno* as a profusion. It is unfortunate that mss *N* (shorter) and *P* (longer) were used as the basis for Charles’ translations labeled “B” and “A” since they were considered the worst and the most corrupt of all the main witnesses (See F. I. Andersen, “Enoch, Second Book of,” *The Anchor Bible Dictionary*, Vol. 2, ed. David Noel Freedman [New York: Doubleday, 1992; hereafter, *ABD*], 516-22; cf. Vaillant (*Le Livre des secrets d’Hénoch*, iii, viii)).

7. Every kind (<i>vsêk</i>) [8:2 (A)]	7. Garden and good food (<i>grad dobrŭ pištov</i>)
8. One a source of honey and milk, and a source which produces oil and wine (8:5 [J]); an olive (tree) [<i>maslinno</i>], flowing with oil (<i>maslo</i>) continually [8:5 (A)]	8. Two streams
9. Well fruited (<i>blag(a) ploda</i>) [8:7]	9. Every tree (<i>vse dreko</i>)

The heavenly Paradise is described in terms which far exceed the life elements found in the biblical garden account of the earthly Paradise. 8:2 [A] describes the pleasantness of the heavenly Paradise of abundance and fertility: "Every tree was in full flower. Every tree was ripe, every food was in yield profusely." When illustrating the fertile plant life, the author applied the adjective "every," to show the scope of the abundance of life which could be found in the garden. The word *vse* (*vsêk*), usually translated "every,"⁵⁰ can sometimes be viewed as being timeless and measureless. Besides meaning the foremost in its quality, the adjective *vse* can also carry the definition of being everywhere in general, and representing all (living) things in all instances.⁵¹ However, what this word *can* mean is not necessarily what it *does* mean in any specific instance or in this particular case, but since the text presumably echoes Ezek 47:12, the idea of abundance and fullness of life, along with spatial completeness, may be suggested by this meaning. The adverb *prisno* ("profusely")⁵² also portrays the bounty of foods in the heavenly Paradise. The yielding, continuous and always flowing⁵³, produced all kinds of foods.⁵⁴

One of the reasons for this plenitude of life in the heavenly garden is given in verses 2 [A] and 5 [J]. The longer recension [J] speaks of two "streams"⁵⁵ coming forth, (sending forth) or pouring forth other liquids. These liquid forms (honey, milk, oil and wine) as they are divided into four parts, appear to bring forth an incredible life within the garden setting since "there is no unfruitful tree there, and every tree is well fruited, and every place is blessed" (8:7). This is an extremely odd description since

⁵⁰ Morfill (*The Book of the Secrets of Enoch*) translates "all," "all kinds," or "every"; Forbes (*APOT*) has "every," "all manner of," and "all." Andersen's (*OTP I*) translation has "every" or "every kind."

⁵¹ Lysaght, *Slavonic-English Dictionary*.

⁵² Forbes (*APOT*) translates it "perpetually."

⁵³ Lysaght, *Slavonic-English Dictionary*. The word suggests an eternal, perpetual flow and fits well in the context of the heavenly scene.

⁵⁴ *Pištov* (food) means nourishment, but can also imply abundance, profusion, and luxury (*SED*).

⁵⁵ Morfill (*The Book of the Secrets of Enoch*, 8) has "streams" as well in v 5, whereas Forbes translates the word as "springs" (*APOT*, 434). It is hard to discern exactly what the original words would have been, but מַעֵין (מִקְדָּר or מִבְּךְ) for the Hebrew, מַעֵינָא or עֵינָא for the Aramaic, and πηγή for the Greek seem most likely.

the activity to make the land fruitful is usually accomplished by water, rather than honey, milk, oil or wine. The two recensions appear to be two alternate texts since recension [A] has the “four rivers” while the longer recension has only the two streams which divide into four parts. The two streams flowing with various liquid elements (8:5 [J]) clearly represent honey, milk, oil and wine rather than water itself. If these recensions indicate two alternate texts, then two questions need to be asked. Which text came first? That is, was the shorter recension the result of a process of condensation⁵⁶ or was the longer recension the result of heavy expansion?⁵⁷ Also, why did the redactor sense the need to change the earlier reading? The editor of recension [A] probably had difficulty understanding the Garden rivers in Gen 2 to mean streams of honey, milk, oil and wine, so he chose to substitute a more conventional description of the four rivers in v 2b [A] making it more parallel to the account given in Genesis. The description of the rivers⁵⁸ flowing with a quiet course helping the garden to bear much good fruit for food coheres much better with the biblical account (8:2 [A]⁵⁹). The idea of the rivers and streams of life having lasting fullness (cf. Isa 48:18) is suggested by the effectual results of the garden bearing much fruit (cf. 1 En 24: 3-5; 25:5; 4 Ez 7:123; 8:52) and good food (8:2 [A]). The term נָהָר (ποταμός) in the OT is often accompanied by the name of specific rivers (e.g. Euphrates, Chebar, etc.), and these contexts demonstrate “that the idea of flowing water goes hand in hand with that of a lasting flow.”⁶⁰ So when 8:2 refers to the river of paradise⁶¹ with its small, tributary streams flowing throughout the garden regions with the same rate of perpetual flow, this picture denotes the fullness of fertility and the universal effect these bodies of water had upon the land.

Similar to the usage found in 2 En 8, “streams” (נָהָר [Aram., נַיִן, πηγή) in the OT tradition were understood to be a source of water from which God provided nourishment and prosperity for his people (Ps 65:10). However, the editor of the

⁵⁶ See Charles, *The Book of the Secrets of Enoch*.

⁵⁷ Cf. Andersen, *OTP* I, 93. Also see, N. Schmidt, “The Recensions of Slavonic Enoch”, *JAOS* 41 (1921), 307-12.

⁵⁸ Karl Heinrich Rengstorff, “ποταμός,” *TDNT*, Vol. VI, 596, states that “river gods hold a very prominent place in Greek religion among personifications and local deities,” because they were considered to be the source of life.

⁵⁹ Andersen (*OTP* I, 116) thinks that “the position of the four rivers in 8:2 seems rather awkward, since it interrupts the description of the fruitfulness of the trees.” But the reference to the rivers naturally fits into the context because the four rivers were the source of nourishment for the garden to produce trees and plants with every kind of good food (8:2-3). Even if these words originally belonged to v 6, the argument for the river being a life-giving symbol in the garden is not altered (cf. Charles, *The Book of the Secrets of Enoch*, 7 n. 9).

⁶⁰ Rengstorff, “ποταμός,” *TDNT*, Vol. VI, 596.

⁶¹ Cf. LAE 29.2

longer recension [J] has taken the liberty to expand the biblical understanding of streams and rivers. His interpretive description was influenced by the biblical tradition since these elements, especially the combination of “honey and milk,” were often employed by OT authors to describe God’s favor and blessing. Honey (דבש [Aram. *ḥalib*], μέλι), in the ancient world, as well as the OT world, was used as a natural sweetener and was highly praised as a desired food (Ex 16:31; Prov 24:13; 25:16). Honey was also used figuratively to designate something pleasant and abundant (Ps 19:10[11]; 119:103; Prov 5:3; Sg of Songs 4:11; Ezek 3:3).⁶² This term in the OT occurs most frequently in connection with the expression “a land flowing with milk and honey” (Ex 3:8, 17; 13:5; 33:3; Lev 20:24; Num 13:27; 14:8; 16:13-14; Deut 6:3; 11:9; 26:9; 27:3; 31:20; Josh 5:6; Jer 11:5; 32:22; Ezek 20:6; Bar 1:20; SibOr 5:282-283; Sir 46:8; LAB 15:4; 21:9; 4Q216 Frag. 1 col. 2:3).⁶³ The author of 2 En 8:5 [J] used a common Jewish exegetical technique to associate the formulaic expression, “a land flowing with milk and honey,” (with “flowing,” יצא) with the rivers in the Garden of Eden in Gen 2. The combination of this phrase and the verb “flowing” seems to be the basis for 2 En 8:5 [J] traditionally understanding there to be rivers of milk, honey, oil and wine in Paradise.⁶⁴ Canaan, the promised land, was described to the Israelite people as a place flowing with wealth and natural fertility. The author of 2 En 8, explicitly using the phrase “honey and milk,” was attempting to portray paradise as an ideal, archetypal land from which came the microcosmic copy of Canaan.⁶⁵ The Garden of Eden was the land receiving God’s favor, abounding in agricultural riches (honey) along with a nutritional product, namely milk⁶⁶ (חלב [Aram. *ḥalib*], γάλα). 2 En 8:5 (cf. 2 En 8:2; Jub 8:12-16) is clearly implying that the rivers of Paradise were so full with life that they were described as being the source of “honey and milk.”

The second couplet, “oil⁶⁷ and wine⁶⁸,” also has close associations with the OT.

⁶² J. P. J. Olivier, “דבש,” *NIDOTTE*, Vol. 1, 917. Cf. A. Caquot, “דבש,” *TDOT*, 128-131.

⁶³ *Ibid.*

⁶⁴ These four rivers also occur in the ApPaul 23, suggesting a tradition not invented by the author of 2 En.

⁶⁵ 4Q378 Frag. 11:1-6 combines the elements of water with the agricultural riches (e.g. wheat, grain, vineyards, oil, honey and milk) in order to describe the fertility and abundance of a paradisaal garden: “he [YHWH] swore to Abraham to give good and spacious [...], a land of streams of water, [of springs and well-heads which gush in] the plain and on the mountain, a land of wheat and grain, [of vineyards] [of fig-trees and herds, a land of olive and] honey, for it is a land which flows with milk and honey.”

⁶⁶ Even in Egypt, milk was regarded as a life-giving drink (Olivier, “חלב,” *NIDOTTE*, Vol. 2, 135). Cf. G. Munderlein, “חלב,” *TDOT*, Vol. IV, 391-97.

⁶⁷ Oil was a staple of life representing the fullness of life. It was not only considered essential for the diet throughout the OT period, but also used as a medicament (Isa 1:6), a source for the repletion

Oil (שמן [Aram. שמנא], ἔλαιον) usually refers to the oil of the olive tree, and like honey, was an essential agricultural product of Palestine as a staple in the diet (1 Kgs 17:12-16; cf. the common formula “the corn, the wine and the oil” [וַיַּצְדֵּק תְּרוּשׁ, τὸν οἶνον καὶ τὸ ἔλαιον], e.g. Deut 7:13; 11:14; 12:17; 14:23; 18:4, 51; 2 Chr 31:5; 32:28; Hos 2:8, 22; Joel 2:19-24; Hag 1:11; cf. LetArist 112).⁶⁹ The expression, “the grain, the wine (וַיַּצְדֵּק, οἶνος) and the oil,” like the other formula (“a land flowing with milk and honey”) was a description of a land prospering with the fruitfulness of God’s blessings (Ps 52:8; 128:3; cf. Jer 11:16; Hos 14:6; Hab 3:17; cf. SibOr 3:744-49). This common formula in the OT occurs in texts where God’s promises are being reiterated to the people. God promises that he will bless the fruit of their land with “grain, wine and oil.”

The editor of the longer recension used this expression to epitomize the full blessing of God where the people would settle in a land under prosperous and fruitful conditions. In addition to these streams, the shorter recension states that these rivers were passing through the land with a movement (8:2 [A]) which was very gentle (*tiximi*)⁷⁰ and serene. The flow might have been a strong current, but it was still soft enough to provide nourishment for the heavenly garden. The emphasis on its gentleness signified the life-producing effects of the waters as opposed to destructive torrential rains. The shorter recension [A] not only understood the rivers of Paradise as supplying life for plant and animal in the garden as well as for the rest of the earth, but also described the rivers of the Genesis garden account in a conventional manner; whereas, the longer recension interpreted the streams to be rivers of milk, honey, oil and wine.

2.5.1.3.3 The Apocalypse of Abraham 21

In Abraham’s view of creation with its two divided parts, he saw in the garden of Eden with its people living righteously (21:6). The description of the earth (21:3-5) also contains elements of life (“fruits,” “its moving things and its things that had souls,” “its cattle and its fish,” and also the “rivers”), but the portrait of the garden, juxtaposed to the earth in its literary context, gives a fuller account of life in the heavenly paradise.⁷¹ “Fruits” (*plodü*) are mentioned several times along with the trees

of the body (Ps 45:7[8]), and an expression of prosperity (Job 29:6) [Robert J. Way, “שמן,” *NIDOTTE*, Vol. 4, 171].

⁶⁸ Wine symbolized joy and abundance (Gen 27:28; 49:11-12; Deut 11:14; Ezek 27:18; cf. SibOr 2:318; 3:622-23).

⁶⁹ R. T. France, “ἔλαιον,” *DNTT*, Vol. 2, 711. Cf. Heinrich Schlier, “ἔλαιον,” *TDNT*, Vol. II, 470-73.

⁷⁰ Lysaght, *SED*.

⁷¹ The heavenly paradise, referred to as the abode of the righteous, is “located on the earth,

(*dibiye*) and their flowering. The language once again, like 2 En 8, implies the completeness of life. *Isxoděštjuju*⁷², which means source, origin or the starting place where an object is dispensed⁷³, flowed with the river from the center of the garden and continued to gush out (*istociti*)⁷⁴ into the rest of the Paradise (cf. Gen 2). The fruits near the source of the river ("its fruits") and around its flow ("its trees and their flowering, making fruits") reveal that the river provided the necessary nourishment for all the flowers to grow.⁷⁵

The following table (Table 6) will summarize this argument by highlighting the water element as the source producing the effectual outcome of the abundance of life in these various garden accounts.

Table 6. Water with its life-causing effects

Books	Cause (water)	Effect (life)
Gen 2	" <u>river flowed out</u> (נצ") of Eden" (2:10)	" <u>to water</u> (וַיַּשְׁק) the garden" (2:10) [cf. "and out of the ground (of the garden) the Lord God caused <u>to grow every tree</u> that is pleasing to the sight and <u>good for food</u> " (2:9)]
2 En 8	" <u>four rivers (ceřtřě rekij) were flowing past (mimotekovšti) with gentle movement</u> " (8:2 [A])	" <u>with every kind (vsěk) of garden producing (račqjušti) every kind of good food</u> " (8:2 [A])

though the transcendental Paradise is meant" (G. H. Box, *The Apocalypse of Abraham: Edited with a Translation from the Slavonic Text and Notes* [London: Society for Promoting Christian Knowledge, 1918; hereafter, SPCK], 67).

⁷² Both R. Rubinkiewicz (*OTP* I, 699) and Box (*The Apocalypse of Abraham*, 67) translate the word as "source."

⁷³ Lysaght, *SED*.

⁷⁴ *Istociti* means "to pour forth," or "to gush out" (*SED*). Box's translation, "issuing," does not carry the strong force of this word (*The Apocalypse of Abraham*, 67).

⁷⁵ Cf. HistRech 7:2-3 (cf. 11:3-4; 12:4-5) illustrates an interesting scene where Zosimus entreats God to allow him to see the paradisaal abode of the Blessed Ones. The island is a place "like the Paradise of God and these Blessed Ones are like Adam and Eve before they sinned. They...eat what they need from the fruits of these trees; for water which is sweet and delightful as honey flows from the roots of the trees. And each one drinks what he needs" (cf. 11:3-4, "abundant fruits...from the roots of the trees flow sweet and delightful water; and from these fruits and water we take delight and rest and are sustained"; 12:4-5, "And thus we are nourished from them sufficient (to) our need. And afterward we drink from the exceedingly good, sweet, and delightful water which comes out to us from the roots of the trees"). This text has many parallels to the Garden of Eden since it is described as being "like the Paradise of God" having similar garden elements, namely trees with abundant (cf. 11:3) fruits and life-giving water (ὕδωρ). Although the water flowed out from the tree (ἐξήρχετο ἀπὸ τοῦ δένδρου; The Greek text is from J. H. Charlesworth, ed and trans, *The History of the Rechabites, Vol I: The Greek Recension* [SBL Texts and Translations Pseudepigrapha Series 10; Atlanta: Scholars Press, 1982], 38), the trees could not have produced the sweet and delightful water, but rather, the water, which was in such great abundance nourishing the trees along with their fruits, is pictured as bountifully overflowing from the roots.

	"and <u>two streams come forth</u> , one a source of honey and milk, and a source which produces oil and wine" (8:5 [J])	"and there is <u>no unfruitful tree there</u> , and <u>every tree is well fruited</u> , and every place is blessed" (8:7 [J]) ⁷⁶
ApAb 21	"and the <u>source (<i>isxodēštjuju</i>) and the river flowing (<i>istociti</i>) from it</u> " (21:6)	"and <u>its trees and their flowering, making fruits</u> " (21:6)

2.5.1.3.4 1QH 16:4-26

2.5.1.3.4.1 1QH 16:4-15 Literary analysis of content/ context and structure

The Thanksgiving Psalms (1QH, *Hôdāyôt*) of Cave 1 were published by Sukenik⁷⁷ in the year 1955, and subsequently other fragments in Cave 4 have been testified to the arrangement of these songs of thanksgiving (demonstrated by the formula, "I will praise you," or "I give thanks"). The composition date of these psalm-like hymns can be situated some time in the middle of the second century BCE.⁷⁸ Scholars have come to realize that these songs of praise resemble the biblical psalms in that the songs contain similar phraseology with over 670 implicit citations and allusions to OT passages.⁷⁹ The *Hodayot* have many different hymns which can be classified into two divisions: the "thanksgiving songs of the individual," and the "hymnic confessions" of the community.⁸⁰ Since there are strong, personal elements behind some of the individual hymns, many have concluded for a historical figure, known as the teacher of righteousness⁸¹, to be the author of these songs.⁸² The didactic style with its sapiential elements seems to locate its *Sitz im Leben* to catechetical situations, but the "mere presence of the songs of the Teacher in a collection with the songs of the community suggests that the community had adopted, and adapted, the songs which had originally been composed by, and been applicable to, a single individual."⁸³ Like

⁷⁶ Morfill attempts to connect this verse more closely to 8:5 by translating v 7 as, "and there is another tree, an olive tree always distilling oil" (*The Book of the Secrets of Enoch*, 8).

⁷⁷ E. L. Sukenik, *The Dead Sea Scrolls of the Hebrew University* (Jerusalem: Magnes, 1955).

⁷⁸ Cf. F. M. Cross, "The Development of the Jewish Scripts," in *The Bible and the Ancient Near East: Essays in Honor of W. F. Albright*, ed. G. E. Wright (Garden City, NY: Doubleday, 1961), 137. J. Starcky, "Les quatre étapes du messianisme à Qumran," *RB* 70 (1963), 481-501.

⁷⁹ Joseph A. Fitzmyer, *Responses to 101 Questions on the Dead Sea Scrolls* (New York: Paulist Press, 1992), 32. Cf. Holm-Nielsen, *Hodayot*, 301-15.

⁸⁰ G. Morawe, *Aufbau und Abgrenzung der Loblieder von Qumran* (Berlin: Evangelische Verlagsanstalt, 1961), 166.

⁸¹ 1QpHab 1:13; 2:8; 4QpPs^a Frag. 1:3-4; 2:2; 4QpPs^b 1:3-4; 3:15; CD 20:1, 28, 32; 1QpMic 8-10:4.

⁸² Dupont-Sommer (*Le Livre des Hymnes découvert près de la Mer Morte [1QH^a]*. *Semítica VII* [Paris: Librairie d'Amérique et d'Orient Adrien Maisonneuve, 1957]), 7, 10-12; J. Jeremias, *Der Lehrer der Gerechtigkeit* (Göttingen, Vandenhoeck & Ruprecht, 1963), 170, 174-77; Holm-Nielsen has criticized this classification of authorship and division. He does not accept a historical figure or spiritual leader as the author of these psalms (*Hodayot*, 170, 347).

⁸³ Hans-Jürgen van der Minde, "Thanksgiving Hymns," *ABD*, Vol. 6, 439.

the canonical psalms, many of the classified "thanksgiving songs of the individual" seemed to have served a dual purpose, for a meditation and communal use in the cultic context.⁸⁴ The hymn narrative in 1QH 16, like the rest of the psalms in the *Hodayot*, is placed within the context of thanksgiving to God⁸⁵, and it recites the act of God in delivering the narrator from endless misery and opposition of his adversaries. The author praises God because God has set him by⁸⁶ a source of streams to be an irrigator of blessing who waters the Garden of Eden (16:4-5). In this narrative, the hymnist could conceivably represent an Adam figure, who as the gardener, waters the trees of life and all the other plants in the garden with springs of water.⁸⁷ These trees shall be for the effectual purpose of producing and nourishing "a shoot for an eternal planting."⁸⁸ However, some have viewed the animals and birds as representing the enemies of this sectarian group since they graze, and apparently "trample" on the shoot, trunk, and leaves of the eternal planting.⁸⁹ Holm-Nielsen, on the other hand, has accepted another translation of the verb רָמַס ("to trample down"; cf. Isa 41:25; 63:3; 1:12; 2 Kgs 7:17; 9:33), which he suggests "means something like 'a place to graze.'"⁹⁰ He argues for this meaning because of the context which suggests "a continuation of

⁸⁴ It is quite plausible to accept that Holm-Nielsen's interpretation of the "T", which represented the whole community, was actually employed by the Qumran community, yet the text presupposes a real historical figure.

⁸⁵ Bonnie Kittel in her book (*The Hymns of Qumran* [SBL Dissertation Series 50, Atlanta: Scholars Press, 1981], 12) states that there are "three summary statements which bring out the central thrust of these psalms," and one of these theological themes is that "the psalms are set in the context of thanksgiving to God for his deliverance from sin, distress, and evil men" (*idem*).

⁸⁶ It is easier and more natural to translate the *beth* (ב) as "by" or "at," but Charlesworth has translated this word "as" by attempting to apply a rare example of the *beth essentiae* ("An Allegorical and Autobiographical Poem by the *Moreh haš-Sedeq* [1QH 8:4-11]," in "Sha'arei Talmon," *Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon* [Winona Lake: Eisenbrauns, 1992], 296; cf. E. Qimron, *The Hebrew of the Dead Sea Scrolls* [Harvard Semitic Studies 29; Atlanta: Scholars Press, 1986], 400).

⁸⁷ Davila, "The *Hodayot*," 462-63.

⁸⁸ *Ibid*, 463. Davila's translation of נִצֵּר מְטַעַת עוֹלָם. The image of the sprout (נִצֵּר) or the everlasting planting (לְמִטַּעַת עוֹלָם) described in line 6 represents the eschatological community residing in the blessed garden. There are two OT passages (Isa 60:21; 61:3) which apply the plant metaphor to the holy community (Davila ["The *Hodayot*," 465] states his case by saying that "the metaphor of the plant as the holy community has a long history in the literature of the Hebrew Bible." Although there are several examples of the "shoot" illustration in the book of Isaiah [4:1; 6:13; 11:1; 53:2], the metaphorical use of the "plant" as a holy community can only be found in Isa 60:21 and 61:3). Isa 60:21 speaks of the promises of a glorious future when the Israelites will receive the blessing of the fruitfulness of the land: "Then all your people will be righteous; they will possess the land forever, the branch of My planting, the work of My hands, that I may be glorified." This text, along with Isa 61:3, identifies the people of Israel as the "shoot" (נִצֵּר) or the "planting" (מְטַעַת) of the Lord (Cf. 1 En 91:10; CD 1:7).

⁸⁹ Look at Davila's translation ("The *Hodayot*," 462).

⁹⁰ Holm-Nielsen, *Hodayot*, 150. He translates the verb as "a dwelling place."

'the shoot's being described as an eternal fountain.'"⁹¹ Alternatively, it can also be argued that the context builds a contrast between those representing the "trees of life" and those associated with the "trees of water" which rise and tower above the shoot (line 9). Line 6a states in general terms what is to be explained more specifically in the following verses. Also, the description of the animals is placed in a sandwich arrangement between the phrase, "trees of water" ("depending on the nuance of the verb *wyrmw* in 16:9, the trees may symbolize human persecutors"⁹²) which appears two times in lines 6 and 9, and this feature suggests a group antithetical to the author's own holy community.⁹³ Davila identifies the trees as a possible symbol for human persecutors, and he defends the natural reading of the verb *רמס* since he finds other references in the hymn (cf. 1QH 13:13-19) where wild animals (lions) are used to represent human enemies.⁹⁴ The other trees are clearly opposing enemies as Davila asserts, but this fact does not necessitate interpreting the animals as opposing figures as well. This view creates too complex an image, and it seems more likely that this picture of the animals and birds around the tree depicts the value of the tree (cf. Dan 4:12; Ezek 16:23; 31:4).

Holm-Nielsen, on the other hand, stresses the fact that God has set the psalmist beside refreshing waters to be a fountain of blessing to all, yet he does not explain the significance of the roots of the trees of water which do not reach the stream.⁹⁵ It is important to notice the contrast between the plantation of life and the opposing trees of water. The roots of the everlasting plantation (line 7) reach as far as the gully (or watercourse; *יובל*), and its trunk opens to the living waters while the roots of the trees of water do not reach the stream (*יובל*) at all. This scene implies a contrast between the two groups of plantation. One representing the chosen community while the other designating the enemies of that holy community. Therefore, in light of the literary context of this passage, it is possible to understand the verb *רמס* by accepting its conventional translation, "to trample down." A parallel use in the Isaiah Peshirim (4QpIsa^b 1-4) apparently supports this interpretation: "[(I shall) remove its hedge that it may be for grazing; (I shall) break d]own its wall that it may become a trampled⁹⁶ pasture, which [I shall make a void. It will not be pruned, nor will it be weeded, and

⁹¹ Ibid.

⁹² Davila, "The *Hodayot*," 468.

⁹³ Charlesworth, "An Allegorical and Autobiographical Poem," 304-5. He argues that the "trees of the water" are temple priests who persecuted the righteous teacher by expelling him and his followers from the Temple.

⁹⁴ Ibid. Cf. 1 En 85-90; Gen 2:19-20.

⁹⁵ Holm-Nielsen, *Hodayot*, 147.

⁹⁶ *רמס*

there will grow up thorns and thist]les.[.....there will grow up thorns [and thistles].”⁹⁷ This peshet of Isa 5:5-6 also uses רמם in a similar thematic context where a vineyard is trampled underfoot. The result of such destruction leaves the garden a wasteland filled with thorns and thistles.⁹⁸ However, these other texts describe a pasture or vineyard which can be trampled underfoot, but the image we have in 1QH 16 is not of a tree being trampled down, since this image of a large tree being trampled down seems rather odd, but of a tree being surrounded by other taller trees trying to rival it in the plantation.

Thus, a summary of this section can be illustrated by showing its structural framework. The literary structure of the text can be outlined into four sections which highlight the work of a sovereign, monotheistic God, who providentially rules over the works of his creation by sending forth an abundance of life-giving blessings.

The Literary Structure of 1QH 16:4-26

- I. The hymnist gives praise to God for his sovereign control over his creation in providing an abundance of blessings
 - A. **God sets** (אֲדוֹנֵי כִי נִתְּחַנִּי) the hymnist at a fountain in the midst of the desert in order to water the plantation for life (lines 4-8a)
 1. Enemies of the holy community attempt to rival the tree of life but they are unable to receive the water which provides life (vv 8b-11a)
 - B. **God protects** (אֵל שֹׁכֵחַ) the fruit of the plantation (lines 11-12a)
 1. Opponents are not able to receive the fountain of life (lines 12b-15)
 - C. **God causes** (אֵל שֹׁמֵחַ) the streams of blessing to flow from the mouth of the psalmist in order to bless his creation (16-19a, 20b)
 1. The non-elect enemies are not blessed with life, but they dry up and become victims of fire (lines 19b-20a)
 - D. **God opens** (פֶּתַח חַיָּה) the fountain of water by using the psalmist as a vehicle for dispensing his blessings (lines 21-23)
 1. But when God removes the hand of the psalmist, then his judgment brings about the stopping of the streams which in turn brings about a barren desert (lines 24-26)

2.5.1.3.4.2 1QH 16:4-15 OT parallels

The parallel expressions for water found in line 4 (“source of streams”; “in the springs of water”; “in the canals which water”) seem to be a conflation of several OT passages, namely Isa 41:18; 44:3 and 49:10 (cf. Isa 35:7, 58:11).⁹⁹ Like line 4, these Isaianic prophecies predict the time of the new creation, when there will be an abundance of water in the barren land. The provision of water for the dry wilderness,

⁹⁷ Maurya P. Horgan, *Pesharim: Qumran Interpretations of Biblical Books* (CBQMS 8; Washington D.C.: The Catholic Biblical Association of America, 1979), 87.

⁹⁸ Cf. 1QH 16:25.

and its thirsty people, is a promise of life. The “dry and parched land” (יבשה/ ארץ ציה) parallel similar references found in Isa 41:17-19 (“parched with thirst”; “bare heights”; “midst of the valleys”; “wilderness” [מדבר] 2x; “dry land” [ארץ ציה]). Comparably, Isa 44:3 uses the word “dry ground” (יבשה), and likewise Isa 35:6 has the statement, “water will gush forth in the wilderness (מדבר) and streams in the desert (ערבה).” The dry wilderness clearly illustrates a land, barren because of its lack of water. Also, according to biblical (Amos 4:7) and early Jewish traditions, the withholding of water or rain demonstrated God’s judgment upon the nations.¹⁰⁰ Therefore, the provision of the abundance of water into these arid places symbolized the end-time blessing of God, and the contexts of the OT parallels suggest that the provision of water was also a symbol for the fulness of life.

It is apparent that the author of 1QH 16 was weaving Isa 41:18-19 into his text here in this column. The following table will highlight the verbal and thematic similarities:

Table 7. 1QH 16:4-5 and Isa 41:18-19: Verbal and thematic correspondence

1QH 16:4-5	Isa 41:18-19
“...source of streams (מקור נזלים) in a dry land (יבשה), in the springs of water (מבוע מים) in a parched land (ארץ ציה), in the canals which water (מ[שקי]) the garden [of delights in the middle of the desert ,]	“I will open rivers (נהרות) on the bare heights (שפיים), And springs (מעינות) in the midst of the valleys (בקעות); I will make the wilderness (מדבר) a pool of water (לאגם מים), And the dry land (ארץ ציה) fountains of water (מים).”
[so that] a plantation of cypresses (ברוש) and elms (תדרה) [may grow,] together with cedars (תאשור)...”	“I will put the cedar (ארז) in the wilderness, the acacia (שטה), and the myrtle... I will place the juniper (ברוש) in the desert, Together with the box tree (תדרה) and the cypress (תאשור)...”

Another parallel expression found in Isa 44:3 speaks of the end-time blessing of water (“I will pour water (מים) on the thirsty land, and streams (נזלים) on the dry ground (יבשה)”), and 49:10 also describes God’s provision of water (“springs of water [מבועי מים]”) for those who are thirsty. These various passages, in each of their respective contexts, contain several similar themes: [1] an emphasis on barrenness

⁹⁹ Holm-Nielsen, “*Hodayot*,” 148.

¹⁰⁰ See § 2.3.

(desert, wilderness, dry land, or arid place) [1QH 16:4-5; Isa 41:18-19; 44:3; 49:10; cf. 35:7; 58:11]; [2] an abundance of plant life (1QH 16:4-8,11,18-19; Isa 41:19; 44:4; 49:9; cf. 35:7; 58:11); [3] references to water (1QH 16:4-8, 12-14, 16-18, 21; Isa 41:17-18; 44:3-4; 49:10; cf. 35:6-7; 58:11); [4] an eschatological context.¹⁰¹

The “fountain (or spring) of streams (מקור נוזלים) in a dry land (יבשה)” clearly echoes a passage found in Isa 44:3 (נוזלים על-יבשה). In Isa 44, God announces a period of the new creation when there will be an abundance of new life. This “miraculous new life is promised to Israel by the metaphor of the surprising growth of plants in the desert when rains finally come.”¹⁰² Even though the primary OT parallel for 1QH 16:4-5 seems to be Isa 41:18-19, the author probably conflated Isa 44:3 into the beginning of line 4. Since the point of these respective texts illustrates water as a natural element bringing forth life in the midst of barrenness, there seems to be no real significance concerning which passages were conflated.

Several parts of the text seem to suggest that water was used as an ingredient to bring about the fertility in the garden.¹⁰³ God used the hymnist to deliver the springs of water in the middle of the desert in order to bring about a flourishing garden. The roots of the eternal planting also reached “as far as the gully (or watercourse)¹⁰⁴ and its trunk” was opened “to the living waters to be an everlasting spring.” The gully or the stream provided everlasting life and nourishment for the trees and the sprout of the eternal planting (lines 7-8); whereas, the holy waters or the fountains of life were not made available for the enemies (line 10). This description once again echoes the theme found in the garden narrative in Genesis. Just as the rivers in the Garden of Eden were the source of life for the plants, so the existence of the streams in this garden symbolizes God’s abundant supply of life. Another parallel text in the *Hodayot* (14:15-17) emphasizes the streams of Eden as the source that produced the wealth of plant life in the garden: “[Their root] will sprout like a flower [of the field] for ever, to make a shoot grow in branches of the everlasting plantation so that it covers all the world with its shade, [and its tip reaches] up to the skies, and its roots down to the abyss. All the streams of Eden [will make] its branches [grow] and it will be [a huge tree without] limits; the glory of the wood will be over the whole world,¹⁰⁵ endless, and

¹⁰¹ Davila states that “the eternal planting is unambiguously identified with the celestial temple in fellowship with the angels” (“The *Hodayot*,” 468). Furthermore, the Isaiah passages are all written within the context of the end-time new creation.

¹⁰² John D. W. Watts, *Isaiah 34-66* (WBC; Waco: Word Books, 1987), 144.

¹⁰³ Davila translates מַשְׁקִי as “an irrigator” (“The *Hodayot*,” 461).

¹⁰⁴ יַבֵּל is a stream of water signifying Yahweh’s provision of life (cf. Jer 17:8).

¹⁰⁵ This is a single tree (1QH 16:6-9), a mythological world tree, but this could perhaps be a reference to the tree of life. Cf. Benedikt Otzen, “The Paradise Trees in Jewish Apocalyptic,”

[deep] as down to Sheol [its roots.] The source of light will be an eternal spring..." The richness of plant life is evident from the description of the root sprouting "like a flower forever" (כְּצִיץ עוֹלָם). Growth is mentioned several times throughout the passage, and line 16 seems to suggest the limitless bounty of the branches in the garden of Eden as a result of the flowing streams causing the trees to have an abundance of life.

Line 16 in column 14 is a text that has been partially preserved. There is a verb missing in the phrase, "all the streams of Eden....its branches," and Holm-Nielsen and Martínez¹⁰⁶ both reconstructed the verb to be גָּדַל. Hence Holm-Nielsen translates the text as "all the streams of Eden [cause its branches to grow]," and Martínez (in his earlier edition) similarly rendered the passage as, "all the streams of Eden [will make] its branches [grow]." Holm-Nielsen justifies this reconstruction by demonstrating a close parallel to Ezek 31:4, 7 and 31:9 which has עָרַן. It is possible to view Ezek 31:4 as the background for 1QH 14.16 since the scene describes a similar picture of the waters (מֵיִם) "nourishing" (גִּדְלוּהוּ) the land with deep springs and streams (נְהַרְתִּיהָ).¹⁰⁷ However, there are others who have reconstructed a different reading from that proposed by Holm-Nielsen. Licht, Wallenstein, Dupont-Sommer, Lohse¹⁰⁸ and more recently Martínez¹⁰⁹ prefer the reading יִשְׁקֶן דְּלִיּוֹתָיו¹¹⁰ in favor of the other reconstruction (תְּגַדְלֶינָה דְּלִיּוֹתָיו). But Holm-Nielsen rightly concludes that "for the sake of the meaning it makes no odds" which reading is used since the context clearly illustrates the streams of Eden as causing (or watering) its branches to grow in order for a very fruitful plantation. These references of water in Eden clearly correspond to the garden account found in Genesis. Also, all of these texts demonstrate that the watery elements (e.g. streams, rivers, canals, gullies), which watered the garden of Eden and the rest of the land, are presented as the source of life for the plantation.

Apocryphon Severini (presented to Søren Giverson), eds. P. Bilde, H. K. Nielsen, J. P. Sørensen [Aarhus: Aarhus University Press, 1993], 140-153.

¹⁰⁶ Florentino García Martínez, *The Dead Sea Scrolls Translated: The Qumran Texts in English* (Leiden: E. J. Brill, 1996), 341.

¹⁰⁷ Holm-Nielsen (*Hodayot*, 115) also suggests Gen 2:10-14 as a possible background text.

¹⁰⁸ Eduard Lohse, *Die Texte Aus Qumran* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1981), 142.

¹⁰⁹ Florentino García Martínez and Eibert J.C. Tigchelaar (eds.), *The Dead Sea Scrolls Study Edition*, Vol I (Leiden: Brill, 1997), 174-75. Martínez has a different reconstruction from his earlier version so that the new translation stands as: "all the streams of Eden [will water] its [bra]n[ch]es and they will be [seas without] limits.."

¹¹⁰ Those who have selected this reading probably saw closer parallels to Gen 2:10 which uses the same verb (שָׁקַח).

2.5.1.3.4.3 1QH 16:16-26 *Literary analysis of content/ context and structure*

Further on in column 16 of the *Hodayot*, another symbolic illustration of these life-giving watery elements is introduced in line 16 and following:

But you, my God, have put in my mouth, as it were early rain, a downpour for all...and a spring of living waters. And it shall not fail to open the h[ea]vens. They do not recede and they turn into overflowing wadi [] waters and into unsear[chable] seas. Suddenly they spring forth, hidden in secret...and they turn into...fresh and dry, depth to every animal and ...lead in magnificent waters...fire and they dry up and a plant of fruit...[founta]in of eternity for Eden of glory and fru[it...]¹¹¹

According to this account, God placed early rain into the mouth of the teacher, a picture which suggests that rain (or some other form of water) could have been metaphorically understood to be the spoken revelation or teaching of God. However, only the context can indicate whether the sectarian community applied a metaphorical use of water in this present passage. Davila asserts that the waters produced by the narrator are “inspired by the references to water and rivers in Gen 2:5-6, 10-14, and it is reasonable to deduce that the water references represent his teachings and the teachings of his opponents.”¹¹² It is quite possible to interpret this usage of water metaphorically as the teachings of God, especially in light of a parallel passage in 1QH 23:10-13 which states: “you have opened a spring in the mouth of your servant, on his tongue you have inscribed the cord [...] [to] announce your knowledge to your creature, to explain these matters to dust such as me. You have opened a spring to correct the path of the creature of clay...” However, if the waters in 1QH 16:16 are being used metaphorically to mean revelation, then water references in Gen 2:5-6, 10-14 cannot be used as parallel proof texts to represent those waters in the hymn. There is no such implication of this metaphorical use of water in Gen 2.¹¹³ Nevertheless, the context and the reference to the mouth (פה) of the narrator clearly imply that the watery elements (e.g. early rain, etc) were understood to be a metaphor for some form of communication. The allusions to the early rain (יורה), a downpour (גשם), and the spring of living water (מבוע מים חיים) are an indication that the authoritative teaching would proceed with many blessings of life rather than of judgment (cf. Lam 3:38). The context of column 23:10-14 supports this metaphor of water since it uses phrases such as, “on his tongue you have inscribed a cord,” “to announce your knowledge,” “you have opened a spring to correct the path

¹¹¹ Davila's translation.

¹¹² Davila, *The Hodayot*, 465.

¹¹³ Davila also cross references John 7:37-39 as a possible parallel, but this view is unwarranted since the text clearly states that the living water which will be provided is the Spirit (7:39). However, Davila could be comparing the narrator and Jesus as agents who bring forth a message of life. But once again, the parallel is not precise since the narrator presents himself as an irrigator who brings forth the early rain (his teaching); whereas, Jesus states that he is not only a messenger but also himself the source of living water.

of the creature,” “to open [the source of] *your truth*,” and finally “according to your truth, [...] *herald of your goodness*.” On the other hand, the context in 1QH 16 (cf. 1QH 17) has no explicit depiction of God’s teaching, or the obedience or disobedience to those commandments. This is probably due to the fact that numerous metaphorical and allegorical elements are present in the hymn. Furthermore, various uses of water are employed in this hymn, and the figurative reference in line 16 is highlighted as one of its functions.¹¹⁴

The metaphorical use of water representing the author’s teaching could be indicated by the particle of comparison כּ. The narrator describes figuratively the substance which was placed in the mouth of the teacher *as* early rain. The next phrase, “a downpour for all” (לכול גשם) is in apposition to the word “early rain” (יורה). The following clause, “springs of living waters,” could possibly be parallel to the two preceding groups of words as in a hendiadys, but the conjunction ו, which comes after a lacuna¹¹⁵ of unspecified length, could also be introducing a separate blessing of God.¹¹⁶ That is to say, the various references to water in line 16 could be incorporating a dual function for both figurative and literal usages. The context of the passage, along with its use of OT parallels, seems to indicate that water was not meant to represent teaching in all given contexts (cf. 16:4-5). It is apparent that God used the teacher of this hymn to be the dispenser of blessings, and water symbolized this blessing of life and represented both his teaching and the eschatological waters of life.¹¹⁷ It is difficult to ascertain whether the sectarian community viewed the narrator of the hymn as the teacher of righteousness. When comparing the author’s autobiographical descriptions with the general features of the teacher of righteousness¹¹⁸, Charlesworth believes that there are too many significant parallels to suggest another possibility.¹¹⁹ One also wonders if the teacher was in any way associated with the coming Messiah. There are

¹¹⁴ In a private conversation, Jim Davila agreed that there are other usages which are employed in this hymn, e.g. the waters of chaos, eschatological waters of life, and literal usages.

¹¹⁵ Holm-Nielsen (*Hodayot*, 153) states that “there may also have been a word for those for whom the rain was intended, as H. Bardtke (“Die Loblieder von Qumran,” *TLZ* 81, 149-53) and Jacob Licht, *מגילת הודות* (The *Hodayot* Scroll) [Jerusalem: Bialik Institute, 1957], 133, צמח (or the plural).” Dupont-Sommer, *Le Livre des Hymnes*, and H. Ringgren, *Handskriften från Qumran* (*Symbolae Biblicae Upsalienses* 15; Uppsala: Wretmans, 1956), 41ff. propose אדם בני.

¹¹⁶ Cf. 1QH 16:4

¹¹⁷ The writer of this hymn, wanting to emphasize the importance of the law, used a metaphor (water) which would have been understood by the community as a life-giving end-time blessing.

¹¹⁸ Cf. J. H. Charlesworth, “The Origin and Subsequent History of the Authors of the Dead Sea Scrolls: Four Transitional Phases among the Qumran Essenes,” *RevQ* 10 (1980), 213-33; M. A. Knibb, *The Qumran Community* (Cambridge: Cambridge University Press, 1987); P. R. Callaway, *The History of the Qumran Community: An Investigation* (*Journal for the Study of the Pseudepigrapha Supplement* 3; Sheffield: Sheffield Academic Press, 1988; hereafter, *JSPSS*).

no explicit texts which identify the teacher as an expected messianic figure. There are some allusions to a future figure (4QFlor Frags. 1-3 col. 1:11-12; CD 6:7; 7:18), but they do not seem to be connected to the historic teacher figure.

2.5.1.3.4.4 1QH 16:16-26 OT Parallels

In order to demonstrate the eschatological usage of water in 1QH 16:16-26, the following table will compare this hymn with parallel OT texts which most likely inspired it (1QH 16:16-26):

Table 8: OT Background for 1QH 16:16-26

<u>1QH 16:16-26</u>	<u>OT Background</u>
<p>“as it were early rain (יורה), a downpour (גשם)</p> <p>for all [...] and a spring of living waters (מבוע מים חיים)”</p>	<p>“And He will come to us like the rain (גשם), like the spring rain (כמלקוש) watering (יורה) the earth” (Hos 6:3). “For he has given you the early rain (חמורה) for your vindication. And He has poured down for you the rain (גשם), the early (מורה) and latter rain (מלקוש) as before” (Joel 2:23).</p> <p>“springs of water (מים) (מבועי מים)” (Isa 49:10). “And you will be like a watered garden, and like a spring of water whose waters do not fail” (Isa 58:11).</p>
<p>“torrent overflowing (לנחל שוטף)”</p>	<p>“strong and abundant waters (מִי הַעֲצוּמִים וְהַרְבִּים) of the river” (Isa 8:7). “His breath is like a overflowing torrent (כנחל שוטף)” (Isa 30:28). “Behold the waters are going to rise from the north and become an overflowing torrent (לנחל שוטף)” (Jer 47:2).</p>
<p>“[founta]in (מקור) of eternity for Eden (עדן) of glory and fru[it...]”</p>	<p>Gen 2:6, 10-11</p>
<p>“fountain with channels of [wate]r (מקורם עם מפלגותיהם)”</p>	<p>“And waters shall overflow (מים ישטפו) the secret place” (Isa 28:17).¹²⁰</p>
<p>[1] “be like jun[iper] of the wilderness, (כערער בערבה) [2] its stem like chickpea in a salt waste (גזעו כחרלים במלחה), and as for its channels (ופלגיו), [3] thorn and thistle (קוצ ודרדר) shall arise</p>	<p>[1] “for he will be like a bush in the desert (כערער בערבה)” (Jer 17:6). [2] “a place possessed by nettles and salt pits (חרול ומכרה-מלח)” (Zeph 2:9); “But its swamps and marshes will not become fish; they will be left for salt (מלח)” (Ezek 47:11). [3] “Both thorns and thistles (קוצ ודרדר)” (Gen 3:18); “Thorn and thistle (קוצ ודרדר)”</p>

¹¹⁹ Charlesworth, “An Allegorical and Autobiographical Poem,” 302-304.

¹²⁰ This text might have inspired lines 21 and 22 since the words “measuring line” (קו) and “plumb line” or “level” (משקלה) are found in both passages (Holm-Nielsen, *Hodayot*, 167).

<p>[4] as briers and brambles (לשמיר ושיח)...</p> <p>[5] of its bank (שפתו) shall be turned into</p> <p>[6] something like stinking trees (כעצי באושים).</p> <p>[7] Before the heat its leaves shall wither (יבול עליו) and they do not open in the rain" ([מ]ים or [מ]בוע).</p>	<p>will grow on their altars" (Hos 10:8).</p> <p>[4] "And I will lay it waste; it will not be pruned or hoed, but briers and thorns (שמיר ושיח) will come up" (Isa 5:6; cf. Isa 7:24,25; 9:18; 10:17; 27:4; 32:13).</p> <p>[5] "And by the river on its bank (שפתו), on one side and on the other, will grow all kinds of fruit trees (עץ מאכל) for food" (Ezek 47:12).</p> <p>[6] "But its swamps and marshes will not become fresh" (Ezek 47:11).</p> <p>[7] "leaves will not wither (לא-יבול עלהו), and their fruit will not fail. Every month they will bear, because the water (מים) from the sanctuary flows to them" (Ezek 47:12).</p>
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God has, through the mouth of the hymnist, produced waters of blessing to flow for the refreshment for all the animal and plant life in the garden (lines 16-19a).¹²¹ God used the psalmist to dispense his blessings of life by providing water in the celestial Eden.¹²² It would be quite natural and reasonable to understand certain words to symbolize other ideas,¹²³ but it is not necessary, however, to interpret the entire hymn as an allegory. OT parallels which provided the background for 1QH 16 necessitate that a proper contextual exegesis of these texts must be undertaken since these biblical pictures already had a definite meaning in their respective literary contexts.¹²⁴ For example, it would be inappropriate to interpret water allegorically to mean teaching in every given instance in the hymn when the context does not convey such a reading.¹²⁵ Holm-Nielsen reasonably cautions the interpreter not to apply the allegorical interpretation excessively:

¹²¹ Ibid, 147.

¹²² Holm-Nielsen believes that an allegorical reading of the hymn is a misinterpretation since the author employs a handful of OT examples in drawing his parallels. He notes that most scholars (Dupont-Sommer [*Le Livre des Hymnes*], and Otzen ["*Sekthåndbogen* (1QS) and *Takkesalmerne* (1QH)," from E. Neilsen and B. Otzen: *Dødehavs teksterne*, (Kobenhavn: G. E. C. C. Gad, 1959)] indulge in this "degree of allegorization, in that the writer should be 'the fountain,' 'the water,' from which should be his witness, the 'trees of life' the members of the congregation, the 'trees of the water' (i.e. those who only live on water) the outsiders"; however, he does not dismiss figurative symbolisms which the text naturally suggests, such as the "trees of life" and "water" representing new life (*idem*, 148-49).

¹²³ Symbolic or metaphorical interpretations ought to be used if the literary and OT contexts allow for such interpretation. For example, the "trees of life" and "water" can represent fertility, blessing, and new life; the eternal planting/shoot can refer to the eschatological community; water can mean teaching; the desert can represent barrenness and unfruitfulness, but the proper contextual background of the use of the OT should necessitate such interpretations.

¹²⁴ Holm-Nielsen, *Hodayot*, 149.

¹²⁵ Or the three kinds of trees mentioned in lines 4-5 which some interpret allegorically to mean the spiritual teachers who founded the Qumran movement (cf. S. J. De Vries, "Syntax of Tenses in the *Hodayoth*," *Revue de Qumran* 5 [1967], 409). The influence of key passages from the OT will be argued in the discussion below.

"However, I myself believe that it is a misinterpretation of the text to undertake this sort of allegorisation. True enough, one finds other places in the Late Jewish literature, as well as in parts of the NT, where there is an allegoric use of the plant illustration..., but this does not imply that every plant illustration in the contemporary literature must of necessity be understood allegorically; the lack of clarity in the illustration, with the unmotivated flitting from the illustration of water to that of a plant, from singular to plural and from the trees of life to the shoot, seems to me to show that it is impossible to carry any real allegorical interpretation through; I am inclined to believe that this lack of clarity is the result of the author's working with borrowed material, where these pictures had already a definite meaning, possibly of a Messianic nature; from the community's interpretation of their own existence as the fulfillment (or at any rate the beginning of the fulfillment) of the deliverance of the Messianic era, it is understandable that such traditional illustrations should be favoured within the community. On this basis, the illustrations become reasonable, while every allegorisation leads inevitably to difficulties."¹²⁶

16:16 states that God placed something into the psalmist's mouth which was like early rain. There are several OT texts which speak of God placing his word into a prophet's mouth (cf. Num 22:38), and one of the functions of the mouth is to dispense something out from it, such as words or teaching. The author seemed to care about the effects of the watery elements, since he borrowed parallel OT passages for his scriptural background.

The words *יורה גשם* could have been taken from either Hos 6:3 or Joel 2:23, and it is even quite possible that the author, who recognized both contexts to be similar in content and theme, conflated the texts in order to use them as the background for his expression in line 16. Hosea's preaching focused on the impending judgment that was to come because of Israel's unfaithful covenantal relationship with God. The Israelites were involved in religious syncretism, which mixed the pure worship of Yahweh with that of the elements of the Canaanite fertility religion. Such fertility cults focused especially on the worship of Baal, a god thought to be a giver of rain and fertility. One of the recurring themes in Hosea is the covenantal unfaithfulness which necessitated God's punishment. Other permeating themes are repentance and restoration. After rebuking the peoples' apostasy, Hosea calls Israel to repent, to return and to know the Lord in order to reestablish the relationship they once had (6:1-3). This passage describes the restoration of Israel with several images: namely the raising to life (*והיה*); the providing of water; and the reuniting with God. The surface meaning of v 3 suggests that Yahweh's going forth and his coming are as certain and reliable as the rising of the sun and the coming of the rains. However, the implication of Yahweh's advent is to portray "a time of joy, like the dawn after a dark night...and it is a reversal of the punishment in the second oracle, the devouring of the land by the new moon

¹²⁶ Holm-Nielsen, *Hodayot*, 149.

(5:7).”¹²⁷ The coming of the rains also illustrates a reversal of God’s judgment. 2:5 [3] describes the barrenness in the wilderness, and 2:11 [9] gives account of the effects of no rain. Thus, the description of the rains watering the earth implies that “as Yahweh has in the past, he will continue in the future to make himself available to be known”¹²⁸ in restoring his land and its people by providing the blessings of life.¹²⁹ Likewise, the early rain and the downpour in 1QH 16:16 are also symbolizing the blessings of God. 16:16, which is recapitulating lines 4-5, is demonstrating God’s desire to reverse the former state of barrenness, yet the author views the end-time blessings to include not only the waters of life but also the life-giving wisdom of God.

Time of Restoration		Time of barrenness	
<u>1QH 16:4-5a</u>		<u>1QH 16:16</u>	<u>1QH 16:4-5a</u>
במקור נזולים (source of streams)	כיורה	(early rain)	ביבשה (in a dry land)
ומבוע מים (springs of water)	גשם	(downpour)	בארץ ציה (in a parched land)
ו[מ]שקי (irrigator)	ומבוע מים חיים (spring of living water)		
<u>Hosea 6:3</u>		<u>Hosea 2:5, 11, 14</u>	
כגשם לנו כמלקוש יורה ארץ (like the rain, like the spring rain watering the earth)		ושמחיה כמדבר ושחה כארץ ציה והמחיה בצמא (I will also make her like a wilderness, her like desert land, and slay her with thirst) [2:5].	
		ולקחתי דגני בעתו וחירושי במועדו (I will take back my grain at harvest time and my new wine in its season) [2:11].	
		והשמחתי גפנה ותאנתה (And I will destroy her vines and fig trees) [2:14].	

The reference to rain in 1QH 16:16 could also be based upon Joel 2:23.¹³⁰ The first part of the book (1:1-2:17) describes the crises confronting the northern tribe of Judah. The devastation of the land’s vegetation by the locusts (1:4-8) and the drought (1:10-12, 16-20) which accompanied the invasion were a sign of God’s judgment against the covenant community. After the assault on the land by the Lord’s army (2:1-

¹²⁷ Duane A. Garrett, *Hosea, Joel* (New American Commentary; Nashville: Broadman and Holman Publishers, 1997; hereafter, NAC), 159.

¹²⁸ Douglas Stuart, *Hosea-Jonah* (WBC; Waco: Word Books, 1987), 109.

¹²⁹ This theme follows the Pentateuchal restoration blessings found in Lev 26:42; Deut 4:29; 30:9.

17), God promises to renew and to restore the land and his people by replacing the drought and desolation with end-time new creational blessing (2:18-3:21).¹³¹ Joel 2:23 is situated within the context where deliverance and restoration are promised:

“Do not fear, O land, rejoice and be glad,
for the Lord has done great things.
Do not fear, beasts of the field,
for the pastures of the wilderness have turned green,
for the tree has borne its fruit, the fig tree and the vine have yielded in full.
So rejoice, O sons of Zion, and be glad in the Lord your God;
for he has given you food in a righteous way.¹³² And He has poured
down for you the rain, the early rain and latter rain as before.
And the threshing floors will be full of grain, and the vats will overflow with
the new wine and oil” (Joel 2:21-24).

The promise of God’s blessings will occur when the rains (cf. 3:18) are sent to cause the pastures of the wilderness to turn green (2:22), and the trees to bear fruit, and the land to once again yield grain, new wine, oil (v 24) and milk (3:18). Similar to the context of Hosea, Joel 2:23 predicts a time when God will provide restoration for the land by sending rain to reverse the condition of the drought (1:10-12, 16-20). This text, along with Hos 6:3, provides an appropriate background for the hymnist’s purposes in 1QH 16:16—that is, his desire to use a term which was already understood to be a symbol for life (water), and to apply this term eschatologically to the sapiential

¹³⁰ It is difficult to decide which OT passage influenced 1QH 16:16, but Holm-Nielsen favors the Hosea passage since it was previously used (1QH 12:6) by the psalmist (*Hodayot*, 166).

¹³¹ The eschaton is clearly suggested since the writer of Acts 2:17 views the Day of Pentecost as the literal fulfillment of the OT prophecy in Joel 2:28-32.

¹³² The MT has המורה and the meaning is ambiguous since it can either mean “the teacher” or “the rain.” Some scholars believe that this phrase, המורה לצדקה, was perhaps a proof text for the Teacher of Righteousness (cf. J.J. Collins, “Teacher and Messiah? The One Who Will Teach Righteousness at the End of Days,” in *The Community of the Renewed Covenant*, eds. E. Ulrich and J. Vanderkam [Notre Dame: University Press, 1994], 193-210; De Vries, “Syntax of Tenses,” 409-411) at Qumran (see Stuart, *Hosea-Jonah*, 256; C. Roth, “The Teacher of Righteousness and the Prophecy of Joel,” *Vetus Testamentum* 13 [1963], 91-95; R. D. Dillard, “Joel,” in *The Minor Prophets*, vol. 1 [Grand Rapids: Baker, 1991], 289; O. R. Sellers, “A Positive Old Testament Reference to the Teacher of Righteousness,” *Israel Exploration Journal* 5 [1955], 93-95). Some ancient versions (Targum, Vulgate [*quia dedit vobis doctorem iustitiae*], Symmachus) support “the teacher” as their reading for this reference, but this rendering seems to be secondary to the LXX (τὸ βρώματι εἰς δικαιοσύνην) which is supported by the Syriac Peshitta and the Leningrad Codex (BHS, 1012 n. 23). The external textual evidence seems to indicate that the “original was probably either האכל or המאכל, with המורה representing a dittographic replacement” (Stuart, *Hosea-Jonah*, 256). It is quite possible that the Qumran exegetes could have understood the teacher of righteousness as the fulfillment of Joel 2:23. 1QH 16:16 could be a possible proof text in defending this exegetical tradition, if indeed the psalmist in the *Hodayot* is to be understood as the teacher of righteousness. The hymnist could have understood this phrase to have a double entendre in which case he would have been alluding to himself as the eschatological messianic figure who would usher in the end-time blessings (1QH 16:4-26; cf. Isa 30:20-23; Amos 8:11-12; 9:11-15; Isa 45:8; Hos 10:12—passages connecting water with teaching).

context.¹³³

The following chart will show the hymnist's arrangement of the various elements seen in the garden account of creation, contrasting them to different aspects representing the reversal of that creation. The table will also compare these two categories with the life-giving blessing of water, promised during the end-time restoration in the new creation.

Table 9: Creation, De-creation, New creation

Creation	Reversal of Creation	New Creation
<p>Water, life and fertility in Eden</p> <p>I. Water <i>Text:</i> "source of streams (מקור נזלים)...in the springs of water (מבוע מים)...in the canals which water (שקה) the garden (גן)...a plantation of cypresses and elms, together with cedars...trees of life (עצי חיים)" (16:4-5).¹³⁴ <i>OT:</i> "Now a river (נהר) flowed out of Eden to water (שקה) the garden (גן); and from there it divided and became four rivers (Gen 2:10). <i>OT:</i> "that it was well watered (משקה) everywhere...like the garden of the Lord" (Gen 13:10). <i>OT:</i> "and all the well-watered (שחי מים) trees of Eden" (Ezek 31:16). <i>OT:</i> "And their life shall be like a watered garden (כגן רוח)" (Jer 31:12).</p>	<p>No water, barrenness in the desert</p> <p>I. No water, barrenness <i>Text:</i> "in a dry land (ביבשה)...in a parched land (בארץ ציה)...[in the middle of the desert] (16:4-5) <i>OT:</i> "I will open rivers (נהרות) on the bare heights (שפיים), And springs (מעיינות) in the midst of the valleys (בקעות); I will make the wilderness (מדבר) a pool of water (לאגם מים), And the dry land (ארץ ציה) fountains of water (מים). I will put the cedar (ארז) in the wilderness, the acacia (שטה), and the myrtle...I will place the juniper (ברוש) in the desert, Together with the box tree (הדרה) and the cypress (תאשור)..." (Isa 41:18-19). <i>OT:</i> "I will also make her like a wilderness, her like desert land, and slay her with thirst" (Hos 2:5). <i>OT:</i> "for the water brooks are dried up, and fire has devoured the pastures of the wilderness" (Joel 1:20).</p>	<p>Water, life and fertility in the garden</p> <p>I. Water <i>Text:</i> "source of streams (מקור נזלים)...in the springs of water (מבוע מים)...in the canals which water (שקה) the garden (גן)...a plantation of cypresses and elms, together with cedars" (16:4-5); "Its roots reach as far as the gully, and its trunk was opened to the living waters to be an everlasting spring" (16:7-8); "fountain of life" (16:12); "springs of life" (16:14); "a spring of living waters" (חיים) (מבוע מים) (16:16); "torrent (נהל) over-flowing" (16:17); "they spring forth" (16:18); "opened their springs with channels" (16:21). <i>OT:</i> "I will open rivers (נהרות) on the bare heights (שפיים), And springs (מעיינות) in the midst of the valleys (בקעות); I will make the wilderness (מדבר) a pool of water (לאגם מים), And the dry land (ארץ ציה) fountains of water (מים). I will put the cedar (ארז) in the wilderness, the acacia (שטה), and the myrtle...I will place the juniper (ברוש) in the desert, Together with the box tree (הדרה) and the cypress (תאשור)..." (Isa 41:18-19). "spring of water (מים)" (Isa 49:10). "and you will be like a watered garden, and like a spring of</p>

¹³³ Though both the sapiential and eschatological contexts are featured in this hymn, the emphasis seems to be upon the prophetic fulfillment of the end-time blessings of God more than upon the teacher's interpretation of the Torah.

¹³⁴ Although this picture illustrates a fruitful land in the end-time new creation, the images have been categorized under this heading for the purpose of highlighting the influence which they have received from the garden narrative in Genesis 2. See Table 3. The ANE and OT traditions associated the garden with the concept of paradise, and the references of a garden and Eden in this hymn make it clear that the background was understood to be the Garden of Eden.

<p>OT: "...but a <i>mist</i> (אֶדֶן) used to rise from the earth and <i>water</i> (שָׁקָה) the whole surface of the ground" (Gen 2:6).</p>	<p>Text: "they do not open in the water of [the spring] (וְלֹא נִפְתְּחוּ) [...] (עַם מִי עֵי) (16:26). OT: "Because the ground is cracked, for there has been no rain (גֶּשֶׁם) on the land" (Jer 14:4); "while the part not rained on would dry up" (Amos 4:7).</p>	<p><i>water whose waters do not fail</i>" (Isa 58:11). Text: "early rain (יֹרֵד), a downpour (גֶּשֶׁם)" (16:16). OT: "For as the rain...come down from heaven...and making it bear and sprout, and furnishing seed to the sower" (Isa 55:10). "And He will come to us like the rain (גֶּשֶׁם), like the spring rain (כַּמְלִקוּשׁ) watering (יֹרֵד) the earth" (Hos 6:3). "For he has given you the early rain (הַמְזֹרֶה) for your vindication. And He has poured down for you the rain (גֶּשֶׁם), the early (מִזְרֵה) and latter rain (מַלְקִישׁ) as before" (Joel 2:23).</p>
<p>2. Fertility, plant life in the garden Text: "in a garden watered by channels [...]...a plantation of cypresses (בְּרוֹשׁ) and elms (תְּדֵרֶה), together with cedars (תְּאֵשׁוּר)...trees of life" (16:5-6). OT: "the Lord God planted a garden...in Eden...and caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden" (Gen 2:8-9). OT: "He will comfort all her waste places. And her wilderness He will make like Eden, and her desert like the garden of the Lord" (Isa 51:3). OT: "All the trees of Eden, which were in the garden of God" (Ezek 31:9). OT: "This desolate land has become like the garden of Eden" (Ezek 36:35).</p>	<p>2. Barrenness, desert Text: "like juniper of the wilderness, (כַּעֲרֵי עֵץ בְּעֵרְבָה) (16:24). OT: "he will be like a bush in the desert (כַּעֲרֵר בְּעֵרְבָה)" (Jer 17:6). Text: "like chickpea in a salt waste (גִּזְעוֹ כַּחֲרָלִים בַּמִּלְחָה) (16:24). OT: "place possessed by nettles and salt pits (חֲרָל וּמִכְרַת־מֶלַח)" (Zeph 2:9); "But its swamps and marshes will not become fresh; they will be left for salt (מֶלַח)" (Ezek 47:11). Text: "and as for its channels (וּפְלִגִּיּוֹ), thorn and thistle (קִיץ וְדִרְדֵּר) shall arise" (16:24-25). OT: "Both thorns and thistles (קִיץ וְדִרְדֵּר)" (Gen 3:18); "Thorn and thistle (קִיץ וְדִרְדֵּר) will grow on their altars" (Hos 10:8). Text: "as briars and brambles (לְשִׁמִּיר וְשִׁית)..." (16:25). OT: "And I will lay it waste; it will not be pruned or hoed, but briars and thorns (שִׁמִּיר וְשִׁית) will come up" (Isa 5:6; cf. Isa 7:24, 25; 9:18; 10:17; 27:4; 32:13).</p>	<p>2. Fertility, plant life, and no more barrenness Text: "...in the canals which water (שָׁקָה) the garden (גֵּן)...a plantation of cypresses and elms, together with cedars" (16:4-5). "you protect your fruit" (16:11). "But the plantation of fruit [...] eternal, for the glorious Eden and will bear [fruit always.]" (16:20). "they will become waters of [...] for every tree] green and dry, a marsh for every animal" (16:18-19). "and the planting of their trees with the plumb-line of the sun, so that [...] with foliage of glory" (16:21-22). OT: "Instead of the thorn bush the cypress will come up; and instead of the nettle the myrtle will come up" (Isa 55:13). OT: And the dry land (אֶרֶץ צִיָּה) fountains of water (מַיִם). I will put the cedar (אַרְזֵי) in the wilderness, the acacia (שִׁטָּה), and the myrtle...I will place the juniper (בְּרוֹשׁ) in the desert, Together with the box tree (תְּדֵרֶה) and the cypress (תְּאֵשׁוּר)... (Isa 41:18-19). OT: "Like poplars by streams of water" (Isa 44:4). OT: "In the days to come Jacob will take root, Israel will blossom and sprout; and they will fill the whole world with fruit" (Isa 27:6). OT: "and the thirsty ground springs of water...grass becomes reeds and rushes" (Isa 35:7).</p>

<p><i>Text:</i> "But the <i>plantation of fruit</i> (ומתע פרי) [...] eternal, for the <i>glorious Eden</i> (לערן כבוד) and will bear [fruit always] (וּפֹרְחָה לְעוֹלָם)" (16:20).</p> <p><i>OT:</i> "the land is like the garden of Eden" (Joel 2:3)</p>	<p><i>Text:</i> "its leaves shall wither (יבול עליו) and they do not open in the rain (מִבְּרוֹעַ or מִמַּיִם)" (16:26).</p> <p><i>Text:</i> "of its bank shall be turned into something like stinking tree (כַּעֲצֵי בְּאוֹשִׁים)" (16:25).</p> <p><i>OT:</i> "The vine dries up, and the fig tree fails; the pomegranate, the palm also, and the apple tree, all the trees of the field dry up" (Joel 1:12); "The seeds shrivel under their clods; the storehouses are desolate...for the grain is dried up" (Joel 1:17); "But its swamps and marshes will not become fresh; they will be left for salt" (Ezek 47:11).</p>	<p><i>OT:</i> "And you will be like a watered garden, and like a spring of water whose waters do not fail" (Isa 58:11).</p> <p><i>Text:</i> "its roots pierce the rock of silex, [...] their trunk into the earth, and in the time of heat it retains its vitality" (16:23-24).</p> <p><i>OT:</i> "Their leaves will not wither (לֹא יִבּוֹל עֲלֵהוּ), and their fruit will not fail. Every month they will bear, because the water (מַיִם) from the sanctuary flows to them" (Ezek 47:12).</p> <p><i>Text:</i> "you protect your fruit" (16:11). "But the <i>plantation of fruit</i> [...] eternal, for the <i>glorious Eden</i> and will bear [fruit always]." (16:20).</p> <p><i>OT:</i> "For the pastures of the wilderness have turned green, for the tree has borne its fruit, the fig tree and the vine have yielded in full" (Joel 2:22). "their fruit will not fail. They will bear every month because their water flows from the sanctuary, and their fruit will be for food" (Ezek 47:12).</p>
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Not only was the garden account a familiar motif found in the biblical version, but also it was a common theme represented in related paradise stories found in the ANE.¹³⁵ The garden was understood to be a park, filled with fruitful trees, and the elements such as the life-giving water and the various vegetation (trees, plants, and fruit) provided life and nourishment for both plant and animal life in the garden. Just as there were all kinds of trees in the garden of Eden (Gen 2:9, 16), the scene in 1QH 16 (lines 5-11) also mirrors the same blissful condition of the garden paradise. The "garden" in the ancient communities represented an environment which was fertile with

¹³⁵ See W. Berg, "Israel Land, der Garten Gottes. Der Garten als Bild des Heiles im Alten Testament," *Biblische Zeitschrift* 32 (1988), 35-51; I. Cornelius, "Paradise Motifs in the 'Eschatology' of the Minor Prophets and the Iconography of the ANE," *Journal of Northwest Semitic Languages* 14 (1988), 41-83; *idem*, "The Garden in the Iconography of the ANE: A Study of Selected Material from Egypt," *Journal of Semitic Studies* 1/2 (1989), 204-28; F. Hvidberg, "The Canaanite Background of Genesis I-III," *VT* 10 (1960), 285-94; G. Lambert, "Le Drame du Jardin d'Éden," *Nouvelle Revue Théologique* 76 (1954), 917-48; I. Lewy, "The Two Strata in the Eden Story," *Hebrew Union College Annual* 27 (1956), 93-99; A. L. Oppenheim, "On Royal Gardens in Mesopotamia," *Journal of Near Eastern Studies* 24 (1965), 238-333; D. J. Wiseman, "Mesopotamian Gardens," *Anatolian Studies* 33 (1983), 137-44; *idem*, "Palace and Temple Gardens in the Ancient Near East," *Monarchies and Socio-Religious Traditions in the Ancient Near East*, ed. T. Mikasa (Wiesbaden: Harrassowitz, 1984), 1984, 37-43.

all sorts of plant life; the absence of these life-giving elements meant infertility and barrenness.

Whether literally, metaphorically, or symbolically, water conveys ideas of refreshment and power, hence God was understood to be the "fountain of living waters" (Jer 2:13). In Israelite history, God liberated the people with the use of water (parting of the Red Sea), and here, in the context of the sectarian community, he is seen as symbolically providing for his eschatological community by quenching their thirst with an abundance of water amidst the barren wilderness (lines 4-5, 7-8, 17-22; cf. Ex 17; Num 20; Ps 78:15-16, 20). Even within ancient Egyptian and Mesopotamian thought, water was the primary cosmic element from which all life emerged. Likewise in Amos 5:24, God exhorts His people to "let justice roll down like waters and righteousness like an ever-flowing stream" rather than like the small brooks and wadies that dry up quickly after rain. Water was frequently depicted as divine blessing, redemption/salvation (Isa 12:3; compare Jer 17:13) and particularly life-giving restoration; therefore, the Israelites thought of water as a special gift from Yahweh. The psalmist praises God because according to the creation account in Gen 2:10-14, God provided abundant life upon the dead earth by watering it with surging spring water, thereby, turning it into a lustrous orchard.

The prosperity and fertility found in the garden of Eden during creation is contrasted to the symbolism of the desert motif found in earlier Jewish literature. The picture of emptiness (Gen 1:2), desolation (lines 24-26; cf. Jer 4:26; 22:6), and barrenness (lines 4-5) portrays the divine judgment which brought about the ruin of the luxuriant garden setting. The text in 1QH 16 does not disclose any information concerning divine judgment or the national destruction of the land, but the background of the biblical context¹³⁶ clearly suggests such an idea (Isa 24:10; Jer 46:7-8; 50:2-3, 38-40; 51:13, 15-16, 36, 53; cf. Jer 4:11-13; 5:20-24; 6:22-26). The lack of water, which was plentiful in the garden at creation, along with the images of infertility (lines 4-5, 24) and unfruitfulness (lines 25-26), demonstrates the reversal of the pristine conditions of the garden in Eden. The phrase "thorn and thistle" in line 25 well summarizes the desert condition, and it was probably inspired by the text in Gen 3:18 as well as the various desert motif passages in scripture (e.g. Hos 10:8; Isa 5:6). All the passages describe situations of judgment, whether the withholding of water, the post-fall curse upon man, or national judgment.

¹³⁶ See Table 9. The OT texts in this table clearly show that in order to reverse the conditions of destruction, there needs to be beforehand an infertile, barren land for a future restoration to occur.

But if I remove my hand it will be like the aca[cia in the desert], its stem like chickpea in a salt waste as for its channels, thorn and thistle (קִין ודִרְדֵר) shall arise as briars and brambles (1QH 16:24-25a).

Cursed is the ground because of you; in toil you shall eat it all the days of your life. Both thorns and thistles (קִין ודִרְדֵר) it shall grow for you (Gen 3:17-18a).

the sin of Israel, will be destroyed; thorn and thistle (קִין ודִרְדֵר) will grow on their altars (Hos 10:8).

God not only poured out his source of flowing rivers, but also would pour out his spiritual blessings in the end-times (1QH 16:4-5, 7, 16-21; Isa 66:12; Ezek 47:1-12). Therefore, the prophets started to look forward to the eschatological age, when living water would flow out of Jerusalem (Zech 14:8).¹³⁷ The positive aspects of the water¹³⁸ element predominate in this hymn as Yahweh causes the rivers and the springs to flow in order to irrigate the barren land and to make it into a lustrous garden again. The image in this restoration is the reversal of barrenness, whereby there is an establishment of a new creation¹³⁹ which surpasses the original in greatness and fertility. The end-time garden/temple will be well watered, providing a place full of abundant fruitfulness and fertility.

It seems, at several points, the hymn was inspired by the temple passage in Ezek 47 (see Table 8). The author might have had in mind the restored temple which was viewed as a prophetic symbol of the eschatological blessing of God's new creation. The phrase, "like chickpea in a salt waste...of its bank shall be turned into something like stinking trees" (16:25) seems to echo the description of murky waters of the Dead Sea (Ezek 47:11). Though the salt was intentionally left in the Great Sea by God as a necessary and valuable commodity, the saltiness of the water could not

¹³⁷ The latter days are described in ways which are similar to the original condition of the Garden of Eden; therefore, the biblical and early Jewish eschatological speculations about the new creation naturally compare themselves to this edenic river. The prosperity which is to be found in the eschaton will exceed the river in the garden since there will be a greater abundance of life-giving water.

¹³⁸ Charlesworth ("An Allegorical and Autobiographical Poem," 299) makes the distinction between "running water" and "living water", a difference which he believes was recognized by the hymnist himself. He says, "he uses different words for 'fountain', 'spring', and 'water source': מַעֵין, מְבוּעַ, מִקּוֹר. He emphasizes the importance of water, especially 'living water' (8.7), which in this psalm, as in the Qumran scrolls generally....means not 'running water', but salvific water that brings eternal life (see 8.7-8)" (*idem*, 299). See Charlesworth's comments on מִים חַיִּים in "Les Odes de Salomon et les manuscrits de la mer morte," *RB* 77 (1970), 522-49, esp. 534-38.

¹³⁹ The concept of the new creation, an idea borrowed from the OT (Isa 42:9; 43:18-19; 48:6; 65:17-25; 66:22), occurs elsewhere in early Jewish literature (1 En 45:4-6; 72:1; 91:16; 106:13; 4 Ez 7:75; 2 Bar 32:6; 44:12; 49:3; 57:2; Jub 1:29; 4:26; 1QS 4:25; 1QH 5:17;). See Matthew Black, "The New Creation in 1 Enoch," in *Creation, Christ and Culture: Studies in Honour of T. F. Torrance*, ed. Richard W. A. McKinney (Edinburgh: T & T Clark, 1976), 13-21; J. D. Smart, *History and Theology in Second Isaiah: A Commentary on Is. 35, 40-66* (London: Epworth, 1967), 280.

provide fresh produce for the people, but instead it left the pool as a stinking swamp, devoid of any life. There is another parallel in line 26 where the phrase, "its leaves shall wither (יבול עליי)" clearly alludes to the text found in Ezek 47:12 ("their leaves will not wither; לא-יבול עליו"). The sectarian community saw themselves as a temporary form of Temple, prior to the eschatological Temple which would be built in Jerusalem.

Though they did not have a temple, the members of the Qumran movement saw their community as the new temple where God's presence could be found. It was noted earlier (Table 3) that one of the main scriptural backgrounds for this hymn was the Garden account given in the book of Genesis.¹⁴⁰ The verbal and thematic similarities of the two texts demonstrate that the basic structure of 1QH 16 was influenced by the Garden of Eden narrative found in Genesis 2-3.¹⁴¹ In Eden, Adam's unrestricted fellowship with God was forfeited by sin, yet God's continued presence testifies to his unrelenting desire to commune with his people. The reality of God's presence in the garden is depicted in anthropomorphic language, "the Lord God as he was walking in the garden in the cool of the day" (Gen 3:8). God, who was present during his act of creation, also manifested his presence by dwelling in the garden.¹⁴² Since Eden was specifically mentioned in line 20, it seems clear that the author's intention was to illustrate a fertile garden where God would pour out his end-time blessing of life.

2.5.1.3.5 Joseph and Aseneth 2:17-20

Chapter two gives a description of Pentephres' house and tower with its various chambers. In one of those chambers, which was decorated with many colored and

¹⁴⁰ Licht (*The Hodayot Scroll*, 133) states that the "description of the trees...has an allusion to the Garden of Eden" (see Charlesworth, "An Allegorical and Autobiographical Poem," 299).

¹⁴¹ See Davila, "The *Hodayot*," 462-470. "All his comments are centered on his community, which is described in agricultural terms as God's eternal planting that God has planted; it is the *paradisiac garden* (cf. Genesis 1-3)" (Charlesworth, "An Allegorical and Autobiographical Poem," 299).

¹⁴² Adam was the first priest in the Garden, which was a type of dwelling (cf. Gen 2:15, Adam was supposed to serve and guard [לעבדה ולשמרה] the garden. See Davila, "The *Hodayot*," 465; G. K. Beale, *The Book of Revelation [The New International Greek Testament Commentary]*; Carlisle: Paternoster Press, 1999; hereafter, *NIGTC*], 1109-11; G. Wenham, "Sanctuary Symbolism in the Garden of Eden Story," *Proceedings of the World Congress of Jewish Studies. Division A: The Period of the Bible* [Jerusalem: World Union of Jewish Studies, 1986], 19-25; U. Cassuto, *A Commentary on the Book of Genesis* [Jerusalem: Magnes, 1989], 122-23); Margaret Barker (*On Earth as It Is in Heaven: Temple Symbolism in the New Testament* [Edinburgh: T & T Clark, 1995], 8, 28) asserts that "the temple buildings were a representation of the universe. They were the centre of the ordered creation, the source of life and stability. The hekal represented the Garden of Eden, the created world, and the holy of holies was heaven, the place of the presence of God....The walls were decorated with figures of cherubim, palm trees and open flowers [1 Kgs 6:29]...These later traditions (2 En 8:3; ApMos 22) are additions to the biblical story of Eden, but they show that it continued to be associated with the temple." M. G. Kline (*Images of the Spirit* [South Hamilton: Meredith G. Kline, 1986], 35) asserts that "the Lord God produced in Eden a microcosmic version of his cosmic sanctuary, and it was the temple-garden of God (Isa 51:3; Ezek 28:13, 16; 31:9)."

precious stones, Aseneth worshiped and offered numerous sacrifices to the Egyptian gods. Then for the rest of the chapter (2:17-20) the author gives an account of the courtyard which surrounded the house.

And there was a large court surrounding the house, and a wall was around the court, very high, built from big square stones. And the court had four iron-plated gates, and eighteen powerful armed young men guarded each of these. And handsome trees of all sorts and all bearing fruit were planted within the court along the wall. And their fruit was ripe, for it was the time of harvest. And there was in the court, on the right hand, a spring of abundant living water, and below the spring was a big cistern receiving the water of that spring. From there a river ran right through the court and watered all the trees of that court (JosAsen 2:17-20).¹⁴³

Gideon Bohak suggests that since there are unmistakable similarities to the house of an Egyptian priest's daughter, named Tabubu, the complex in this chapter certainly would have been familiar to the students of ancient Egypt.¹⁴⁴ He nevertheless qualifies his statement by indicating that "the detailed description of her garden clearly echoes Ezekiel's account of what he saw in his celebrated temple-vision (Ezek 40-8)."¹⁴⁵

- [1]. **Text:** And there was in the court, on the right hand (Καὶ ἦσαν ἐκ δεξιῶν τῆς αὐλῆς¹⁴⁶) a spring of abundant water [JosAsen 2:20].
OT: And the water was flowing down from under, from the right side of the house (τοῦ δεξιῶν ἀπὸ νότου) [Ezek 47:1].
- [2]. **Text:** a spring of abundant living water (πηγὴ ὕδατος ζώντος πλουσίου), and below the spring (τῆς πηγῆς) was a big cistern receiving the water of that spring (τὸ ὕδωρ τῆς πηγῆς). From there a river (ποταμός) ran right through the court (JosAsen 2:20).
OT: water (τὸ ὕδωρ) was flowing...every place where the river (ὁ ποταμός) goes, will live (Ezek 47:1-12).
- [3]. **Text:** And handsome trees of all sorts (δένδρα ὁρῶα παντοδαπά)...were planted within the court...a river...watered all the trees (πάντα τὰ δένδρα) [JosAsen 2:19-20].
OT: on the bank of the river there were very many trees (δένδρα πολλά) on

¹⁴³ Translation from C. Buchard, "Joseph and Aseneth," in *OTP* II, 204-5.

¹⁴⁴ Gideon Bohak, "Joseph and Aseneth" and the Jewish Temple in Heliopolis (Early Judaism and Its Literature 10; Atlanta: Scholars Press, 1996), 68. Also see, Miriam Lichtheim, *Ancient Egyptian Literature, Volume III: The Late Period* (Berkeley: University of California Press, 1980), 134-35; P. G. P. Meyboom, *The Nile Mosaic of Palestrina: Early Evidence of Egyptian Religion in Italy* (Religions in the Graeco-Roman World, 121; Leiden: Brill, 1995), 29-30, 40, and figs. 27, 37; G. Husson, *OIKIA: Le vocabulaire de la maison privée en Égypte d'après les papyrus grecs* (Paris: Sorbonne, 1983), 45-54, 109-16; D. Bonneau, "Les realia du paysage égyptien dans le roman grec: Remarques lexicographiques," in *Le monde du roman grec*, eds. M.-F. Baslez, P. Hoffmann, and M. Tréde (Études de littérature ancienne, tome 4; Paris: Presses de l'École Normale Supérieure, 1992), 213 (sec. Bohak, 68).

¹⁴⁵ Bohak, "Joseph and Aseneth" and the Jewish Temple in Heliopolis, 68. Cf. E. W. Smith, *Joseph and Aseneth and Early Christian Literature: A Contribution to the Corpus Hellenisticum Novi Testamenti*, unpublished Ph.D. Dissertation, Claremont Graduate School, California, 1974, 63 (sec. Bohak, 68).

¹⁴⁶ Marc Philonenko, *Joseph et Aséneth: Introduction, Texte Critique, Traduction et Notes* (Studia Post-Biblica; Leiden: E. J. Brill, 1968), 136.

the one side and on the other...will grow all kinds of trees (πάν ξύλον) for food (Ezek 47:7, 12).

[4]. *Text*: And handsome trees of all sorts and all bearing fruit (καρποφόρα) were planted...And their fruit was ripe, for it was the time of harvest (καὶ πᾶς ὁ καρπὸς αὐτῶν πέπειρος, καιρὸς γὰρ ἦν τοῦ θερισμοῦ) [JosAsen 2:19].

OT: and their fruit will not fail (μὴ ἐκλίπη ὁ καρπὸς αὐτοῦ): they shall bring forth the first-fruit of their early crop because their water flows from the sanctuary, and their fruit will be for food and their leaves for healing (καὶ ἔσται ὁ καρπὸς αὐτῶν εἰς βρώσιν καὶ ἀνάβασις αὐτῶν εἰς ὑγίειαν) [Ezek 47:12].

The descriptions of the streams of water flowing (v 20) from the right hand side of the courtyard are reminiscent of the river in Ezek 47:1,¹⁴⁷ which proceeded from the right hand side of the threshold of the temple. The overflowing of rich waters¹⁴⁸ brought forth life wherever it went, transforming the courtyard into a garden of paradise where the handsome trees, bearing ripe fruit, were growing. The life-giving effects of the water ("watered all the trees") are similar to the healing effects of the river upon the Dead Sea (Ezek 47:10-12). In the depths of the Dead Sea, nothing lives because of the saltiness and the deadly minerals,¹⁴⁹ but the restoring powers of the river provided life for all forms of vegetation and fruit. Similarly, the river, running right through Aseneth's courtyard, watered the handsome trees, causing very fertile fruit to be produced ("ripe" and "harvest"). This sacred river of life seemed to create a paradisaal setting¹⁵⁰ for Aseneth and her family. The author of JosAsen was evidently aware of the exegetical techniques of the biblical writers. He also must have been aware that the river of life mentioned in Ezek 47 was an allusion to the original edenic garden (Gen 2) with its life-giving streams. JosAsen 2 can be compared to the

¹⁴⁷ Cf. LetArist 89 describes the Temple in Jerusalem as having "an uninterrupted supply not only of water, just as if there were plentiful springs rising naturally from within (ὕδατος δὲ ἀνέκλειπτός ἐστι σύστασις, ὡς ἂν καὶ πηγῆς ἔσωθεν πολυπύργου φυσικῶς ἐπιρρεούσης; Greek text is from Moses Hadas, *Aristeas to Philocrates* [The Dropsie College for Hebrew and Cognate Learning; New York: Harper & Brothers, 1951]), but also of indescribably wonderful underground reservoirs, which...from the foundation of the Temple revealed innumerable channels..the streams joining together on each side"; PhEPoet Frags. 4-6 give an account of the water supply system of Jerusalem, and the deep channel of the stream, where the swimmers appeared, is reminiscent of the stream issuing from the Ezekielian temple which was, likewise, deep enough for swimming (cf. H. Attridge, *Philo the Epic Poet*, OTP II, 784 n. f).

¹⁴⁸ The "living water" (JosAsen 2:20 has a "spring of abundant living water" [πηγὴ ὕδατος ζῶντος πλουσίου]) coming out from Jerusalem (Zech 14:8) was describing the end-time blessings which would ultimately flow out from the true Temple (Ezek 47:12).

¹⁴⁹ Cf. Leslie C. Allen, *Ezekiel 20-48* (WBC; Dallas: Word Books, 1990), 279; G. A. Cooke, *A Critical and Exegetical Commentary on the Book of Ezekiel*, Vol. II (ICC; New York: Scribners, 1937), 520.

¹⁵⁰ Ross Shepard Kraemer (*When Aseneth Met Joseph: A Late Antique Tale of the Biblical Patriarch and His Egyptian Wife, Reconsidered* [Oxford: Oxford University Press, 1998], 116-17) suggests that the entire complex of Aseneth's dwelling "may be viewed as a kind of mystical cosmic map, with the courtyard representing Paradise."

Genesis garden account since several features in the courtyard imply a parallel. Words such as “courtyard” (τῆς αὐλῆς), “gate” (πυλῶνες), and “guarded” (ἐφύλασσον)¹⁵¹ were used to refer to the outer courts of the temple or the precincts of a palace. Other garden features in this courtyard, namely the “river” (ποταμός) and the verb “to water” (ἐπότιζε), also found in the Genesis narrative, were used in order to describe the abundance of life.

- [1]. **Text:** And handsome trees of all sorts and all bearing fruit (δένδρα ὠροῖα παντοδαπα καρποφόρα)...and their fruit was ripe (JosAsen 2:19).
OT: every tree that is pleasing to the sight and good for food (πᾶν ξύλον ὠροῖον εἰς ὄρασιν καὶ καλὸν εἰς βρώσιν)...its fruit (Gen 2:9; 3:6).
- [2]. **Text:** From there a river ran right through the court and watered all the trees (ὅθεν ἐπορευετο ποταμός διὰ μέσης τῆς αὐλῆς, καὶ ἐπότιζε πάντα τὰ δένδρα) in the court (JosAsen 2:20).
OT: Now a river flowed out of Eden to water the garden (ποταμός δὲ ἐκπορεύεται ἐξ Εδεμ ποτίζειν τὸν παράδεισον) [Gen 2:10].
- [3]. **Text:** eighteen powerful armed young men guarded (ἐφύλασσον [ἀνά]δέκα ὀκτὼ ἄνδρες δυνατοὶ νεανίσκοι ἐνοπλοὶ) [JosAsen 2:18].
OT: Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it (φυλάσσειν) [Gen 2:15].
 and stationed the cherubs and the fiery sword that turns about to keep (φυλάσσειν) the way of the tree of life (Gen 3:25).

Kraemer, believing that Aseneth's courtyard represents Paradise, builds her argument by suggesting that chapter 16, which describes the mystery of the bees, supports her view.¹⁵² The angelic figure speaks to Aseneth saying, “And the bees of paradise of delight (*ho paradeisos tēs trufēs*) have made this from the dew of the roses of life that are in the paradise of God” (16:14). The LXX translates the phrase יְרֵאָה as παράδεισος τῆς τρυφῆς (cf. Ezek 28:13; 31:9 and Joel 2:3). Kraemer argues that since the bees, after being resurrected, fly to the courtyard, these bees (16:17-23) must be the “bees of the paradise of delight and the courtyard is indeed their true place,” in which instance “the courtyard must be equated with that same Paradise.”¹⁵³ The descriptions

¹⁵¹ Beale, borrowing the ideas from others (e.g. Kline and Cassuto), suggests that the Garden of Eden was the archetypal temple of God. Adam was placed in the garden “to cultivate it and to keep it,” and Beale cites several places in the OT where these words were translated as “to serve and guard” (Cf. U. Cassuto, *A Commentary on the Book of Genesis*, 122-23). “Where these two words (the verbs *‘abād* and *shāmar* and cognate nouns) occur together (within a sixteen word range) they sometimes have this meaning and refer to Israelites ‘serving and guarding (keeping)’ God’s word or to priests who ‘keep’ the ‘service’ of the tabernacle (see Num 3:7-8; 8:25-26; 18:5-6; 1 Chr 23:32; Ezek 44:14)” (*idem*, *The Book of Revelation*, 1110-11; cf. Wenham, *Genesis*, 67; Kline, *Kingdom Prologue* [South Hamilton: Meredith G. Kline, 1991], 54-56).

¹⁵² Kraemer, *When Aseneth*, 117.

¹⁵³ *Ibid.*

of the earthly paradisaal garden (Gen 2-3) and the eschatological Temple shown in Ezekiel 47 demonstrate that Aseneth's courtyard complex was inspired by both of these traditions of the garden and the temple in the OT. All of these ancient writers understood water to be a sign of life: this message of hope and the imagery of life-giving sustenance was eschatological. The river theme, which by its very nature suggests life, can be found throughout the Bible (e.g. Gen 2:10-14; Ps 46:4; 65:9; 78:15-16, 20; Isa 33:20; Joel 3:18; Zech 14:8, etc.); yet, an escalated, symbolic depiction of the coming age of the new creation is beautifully illustrated in passages describing an abundance of life and vegetation.

2.5.1.4 Conclusion

The river flowing out of Eden to water the entire garden clearly portrays water as the source of life for all vegetation in the garden. Jerusalem had no river, but the river in Eden (Gen 2:10), as well as a "river of life" flowing from the throne of God ("the holy place of the tabernacle of the Most High," Ps 46:4b) in the end-time temple (Ezek 47:1-12), signified to the Israelite community that water was a source of abundant life. Similarly, the rivers of paradise (2 En 8; ApAb 21; 1QH 14 and 16; JosAsen 2), flowing gently throughout the garden precincts, would have symbolized fertility while the various "fruits" and trees illustrate a scene of abundance. The rivers and streams in the garden (or temple) provided the necessary nourishment for all the flowers to grow into a limitless bounty of fertility.

2.5.2 Water as a heavenly gift of life

The plan of this section is to survey passages which feature the water motif as both an earthly blessing of life and as an end-time gift of new creational life. The first section will analyze the references to water as a heavenly gift of life, bestowed upon the land and its people as a gracious act of divine pleasure. It will be noted that these accounts, representative of God's good dealings with his people throughout Israelite history, foreshadowed the greater blessings which were to come in the future new creational age. In the second section, emphasis will be given to the life-giving effects of water in the eschaton. Furthermore, the eschatological blessings of water pouring forth as a refreshment in dry lands, along with other contexts such as the end-time temple and judgment, will be analyzed. Finally, textual and thematic issues, as they relate to relevant OT texts, will be analyzed in order to demonstrate that the literary adaptations and the exegetical interpretation of the Jewish authors were influenced by the biblical tradition.

2.5.2.1 *Earthly blessings of life*

These references to water differ from the literal usage of water in that they symbolize life itself (or abundant life); whereas, the literal accounts merely describe water as a natural element. Although these quotes are situated in non-eschatological literary contexts, the various forms of water are represented as providing life for the land or for its people. From the beginning of creation, God demonstrated his sovereign power by removing the primordial waters from the surface of the earth and then placing the necessary bodies of water in their respective places. Once these rivers, ponds, and all of the dew were set in their places, trees, along with other forms of plant life,¹⁵⁴ began to bear fruit in the garden of Eden (Jub 2:7; cf. ApAb 7:4). 4 Ez 6:42-44, 47-48, in describing God's work in creation, illustrates the effects of the "dumb and lifeless waters" which "produced living creatures." Later in Israelite history, God revealed his provision for his chosen nation by causing the rivers and the springs to flow in order to quench the people's thirst (1 En 89:28; cf. Ps 104[103]:10f.), and also by providing nourishment and prosperity for their land and people (Ps 65:10). When Jacob was stealing his brother's blessing, Isaac prays that the Lord will show favor upon his son by bestowing heavenly dew (מטל השמים) and earthly riches¹⁵⁵ which would in turn provide a plentiful supply of wheat and oil¹⁵⁶ (Jub 26:23). Throughout her history, Israel experienced Yahweh's lordship over the springs and waters (e.g., the miracle of the Red Sea; crossing of the Jordan; and the provision of water from the rock in the wilderness). These earthly provisions of the life-giving effects of water were archetypes of the eschatological blessings. The future promises of restoration in the new creation would exceed anything experienced here on earth; nevertheless, similar water imageries were used in order to show parallels to the earthly provisions of water.

Three categories will be classified to show their correspondence to the eschatological blessings. These earthly blessings of life, which form an analogical framework for future blessings, typified the way God blessed his people in redemptive history.

2.5.2.1.1 Dew as a heavenly gift

In a midrash of Gen 27, the writer of Jubilees (26:23) narrates the account of Jacob receiving the blessing of the firstborn from his father, Isaac. The blessing called upon the "Lord to give and multiply the [recipient] from the dew of heaven and from the

¹⁵⁴ R. H. Charles (*The Book of Jubilees* [SPCK; New York: The MacMillan Co., 1917], 42) uses the phrase, "and all (plants after their kind)."

¹⁵⁵ Gen 27:28 reads "fatness" (שמן).

¹⁵⁶ The Genesis text uses the word "wine" (חֵידוֹשׁ).

dew of earth, and an abundance of wheat and oil.” Although the passage in Gen 27:28 describes the fertility of the field as the “earth’s richness-and abundance of grain and new wine,” both texts portray dew (טל) as a heavenly gift providing nourishment and life for a fruitful harvest. In another text, Pseudo-Philo illustrates the celebration of the festival of booths by stating that God promises to bless the “whole earth with rain” (*in pluvia totius terre*) and the nights with dew as an everlasting sign for his people (LAB 13:7; cf. Sir 43:22¹⁵⁷). Rain and dew from heaven epitomized divine blessing: “may the Lord bless (מברכת יהוה) his land with precious dew from heaven above (שמים מוטל) and with the deep waters that lie below” (Deut 33:13).

2.5.2.1.2 Water as a source of life for people

Several texts from the Second Temple period rehearse God’s great salvific deeds of providing the Israelites with life-giving water during their wilderness wanderings. The writer of 1 Enoch (89:28) gives an account of God’s gracious provision for his people (“sheep”) in the desert as they “passed on from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass...” Similarly, Pseudo-Philo (LAB 10:7) recounts the departure from Egypt and the crossing of the sea by presenting a midrashic interpretation of the historical incidents recorded in the biblical tradition: “now he led his people out into the wilderness; for forty years he rained down for them bread from heaven and brought quail to them from the sea and brought forth a well of water to follow them” (*Populum autem suum Dominus deduxit in heremum et quadraginta annis pluit illis de celo panem, et ortigometram adduxit eis de mari; et puteum aque consequentis eduxit eis*) [cf. LAB 11:15; Num 21:16-18]. Also, the author of the Wisdom of Solomon recites the historical episode of the water coming out from the rock (cf. Ex 17:6; Num 20:5-11; Neh 9:15; Ps 78:16, 20; Isa 48:21) by saying that “when they were thirsty, they called upon you, and water was given them out of flinty rock, and from hard stone a remedy for their thirst (καὶ ἐδόθη αὐτοῖς ἐκ πέτρας ἀκροτόμου ὕδωρ καὶ ἴαμα δίψης ἐκ λίθου σκληροῦ). Through the very things by which their enemies were punished, they themselves received benefit in their need. Instead of the fountain of an ever-flowing river, stirred up and defiled with blood in rebuke for the decree to kill the infants, you gave them abundant water (δαφιλὲς ὕδωρ) unexpectedly, showing by their thirst at that time how you punished their enemies” (Wis 11:4-8). God gave the people drink in the

¹⁵⁷ “A mist quickly heals all things; the falling dew gives refreshment from the heat” (ἵασις πάντων κατὰ σπουδὴν ὁμίχλη δρόσος ἀπαντῶσα ἀπὸ καύσωνος ἰλαρώσει). The healing mist and

Text [1]: [...your mercies upon our assembly, like drops of **water upon**] **the earth in** [seed-]tim[e] like **rain** upon the [plants in the time of grass...]

[ת...חסדיך על עדתנו כשעירים על] הארץ במוע[די זרע ו]כרביבים על [עשב
במועדי דשא]

(1Q34 Frags. 1+2:2-3)

Text [2]: Who has imposed a time for the **rain** and a path for the light clouds, to bring down on the land of desert, where there are no men, to satiate thorns and thickets and **cause shoots of grass to sprout**? Has the **rain** a father? Or who bore the [cl]ouds of **dew**?

מן שריא למטרא זמן וארעה לענגין קלילין להנחתה על ארע מדבר די לא אנש
בה להסבעה שיחא ושביקה ולהנפקה צמחי דתאה האיתי למטרא אב או מן ילד
[ע]נני טלא

(11Q 10 Col. 31:2-6a)

Text [3]: And from there they came to Elim, where they found **twelve springs of water** and **seventy palm trees**...and **splashing streams**: a place **profuse and rich**, which draws from out one rocky ledge twelve springs; the **trunks of fruitful palms** rise like a hedge...with **water flowing round**, and tender **grass yields** pasture for the flocks.

(EzekTrag 242, 249-53)¹⁶⁴

OT: I will send you **rain** in its season, and the ground will **yield its crops** and the **trees** of the field their **fruit**.

ונתתי גשמיכם בעתם ונתנה הארץ יבולה ועץ השדה יתן פריו
(Lev 26:4).¹⁶⁵

He covers the sky with clouds; he supplies the earth with **rain** and makes **grass grow** on the hills.

המכסה שמים בעבים המכין לארץ מטר המצמיח הרים חציר
(Ps 147:8).¹⁶⁶

You **drench its furrows** and level its ridges; you soften it with **showers** and **bless its crops**. You crown the year with your **bounty**, and your **carts overflow with abundance**. The **grasslands** of the desert **overflow**.

תלמיה רוח נחת גרודיה ברביבים תמגגנה צמחה תברך. עטרת שנת טובתך
ומעגליך ירעפון דשן. ירעפו נאות מדבר
(Ps 65:10-12 [11-13]).

Only a few words ("rain," "grass," "earth," "fruit") from the Jewish texts correspond exactly to parallel OT passages; however, it should be noted that the overflow of plant life ("trees," "grass," "shoots of grass," "palm trees," "crops," "fruit" [cf. SibOr 4:17]) is due to the life-giving nourishment provided by the various watery

¹⁶⁴ Cf. Ex 15:27; Num 33:9.

¹⁶⁵ Cf. HelSynPr 12:33; Deut 11:14; Eccl 2:6.

elements. A wealth of the gift of water to a land indicated that the land had received a divine blessing to be a rich and fertile plantation;¹⁶⁷ whereas, the act of withholding the waters from the land was a sign of divine displeasure and the removal of God's blessings (2 Sam 1:21; 1 Macc 1:39; Jub 26:33; SibOr 8:237; TrShem 6:3-4; 7:10-11, 23; 4Q163 Frag. 26:3 [cf. Isa 32:5-6; 4Q165 Frag. 6:4]).¹⁶⁸

2.5.2.2 End-time blessings

Jewish writers, like the OT prophets, used water imagery in order to express future blessings for Israel. In 2 Bar, Baruch laments over the destruction of Jerusalem while questioning God concerning the usefulness of being righteous. God answers by saying that Baruch (25:1) and a faithful remnant (29:2) will be preserved during the tribulations (29:2; 40:2; 71:1), and after the appearance of the Anointed One (or the Messiah)¹⁶⁹, there will be an abundance of nourishment and life on the earth (29:5-8). It is in this context that the water motif is introduced as an end-time blessing.

2.5.2.2.1 Dew as an eschatological gift

2 Bar 29:5-7 states that "the earth will also yield fruits ten thousandfold. And on one vine will be a thousand branches, and one branch will produce a thousand clusters, and one cluster will produce a thousand grapes, and one grape will produce a cor of wine. And those who are hungry will enjoy themselves and they will, moreover, see marvels every day. For winds will go out in front of me every morning to bring the fragrance of aromatic fruits and clouds at the end of the day to distill the dew of health." The righteous will appreciate the abundant yield of the fruits which will be provided in the end-times.¹⁷⁰ The winds, clouds (سحاب), and the dew (v 7), within the context of the universality of the fullness of life suggested in vv 5-6,¹⁷¹ introduce the pleasant

¹⁶⁶ Cf. LAB 19:10; 1 Kgs 18:5; Job 5:10; Ps 72:6.

¹⁶⁷ Cf. 1 En 26:1-3; 28:1-3; 30:1-2; 4Q286 Frag. 5:5-9; LetArist 114-15; Num 33:9; Deut 8:7.

¹⁶⁸ Also see § 2.3.

¹⁶⁹ "Messiah" in R. H. Charles' translation (*The Apocalypse of Baruch* [London: SPCK, 1917], 53).

¹⁷⁰ Cf. 3 Bar 10:9 ("there is rain from the sea and from water on earth; but that which produces the fruits is from here. Know from now on that what is called the dew of heaven comes from here"); ApEl 5:18 ("bring up the saints. For because of them, the earth yields fruit. For because of them the sun shines upon the earth. For because of them the dew will come upon the earth"); TAdam 1:8 ("the eighth hour is the sprouting up of the grass of the earth while the dew descends from heaven"). There is a reference in the Prayer of Azariah (38, 42, 46) of the meteorological phenomena of water, dew, rain, and snow representing heavenly gifts.

¹⁷¹ The wind/cloud and water images, like that of dew, are terms used interchangeably in 1 En 60:16-20. V 7 says that the winds will bring the fragrance of fruits while the dew will bring forth health. The context of the abundance of fruit suggests both the presence of water and life.

aroma and the dew of health (ܐܪܡܐܬܐ ܕܚܝܬܐ),¹⁷² which is an eschatological gift of life.¹⁷³ "Dew" is used, more than any other water imagery, as an end-time gift in early Jewish literature (2 Bar 10:11; 37:1; 73:2; 1 En 60:20¹⁷⁴; 76:6, 8, 11, 13; cf. 34:1-2; 36:1; 75:5; ApAb 19:14). A similar statement is found in 2 Bar 73:2 where the latter-day blessings of health and happiness will be enjoyed.

2.5.2.2.2 Water producing a fertile harvest and providing new creational life for people in the eschatological age

Like 2 Bar 29, the inauguration of these blessings will appear after the Anointed One¹⁷⁵ comes to sit upon his throne (73:1). The statement, "health which will descend in dew," along with "illness will vanish" suggests the end-time period of the new creation. The three texts in 2 Bar which portray the eschatological new creation (2 Bar 29, 36, 73)¹⁷⁶ present a vivid picture of the manifold blessings of restoration. The inauguration of the end-times is introduced by the revelation of the Anointed One (29:3; 36:3; 72:1-2). He is described as being "like the fountain and the vine" alluded to previously in ch 36:4 (2 Bar 39:7).¹⁷⁷ The apocalypticist's arrangement of the combined motifs of the new creation provides a picture similar to that of the biblical tradition (see Table 10).

¹⁷² ܐܪܡܐܬܐ ܕܚܝܬܐ can mean the dew of healing (which is a gift of God's mercy) [J. Payne Smith, *A Compendious Syriac Dictionary* (Oxford: Clarendon Press, 1903)]. This meaning suggested by Smith supports the argument that life was provided by this heavenly gift. Healing, within this literary context, does not mean spiritual cleansing from sins but rather suggests God's divine blessing of life.

¹⁷³ Cf. JosAsen 16:8 ("and that honey was like dew from heaven and its exhalation like breath of life"); 16:14 ("for this comb is [full of the] spirit of life. And the bees of the paradise of delight have made this from the dew of the roses of life that are in the paradise of God"[cf. LAB 26:3, 8; TLev 2:7]); 4Q210 Frag. 1 Col. 2:5, 8 ("[rain, fruits, renewal of life and dew]...dew, [rain, well-being and renewal of life]," רִי בְּמַצְעָהוֹן מִשָּׁר וּפְרִי וְאֲחִיָּא וְשָׁל).

¹⁷⁴ Black (*The Book of Enoch*, 230) suggests that the author was "drawing on 34:1, 2; 36:1 and cf. 75:5. The 'dew of heaven' (שֶׁל הַשָּׁמַיִם) is the gift of God (Gen 27:28; cf. Zech 8:12; Deut 33:28 [the heavens distil it])." The context implies that the dew and waters were sent from heaven in order to provide nourishment for the earth: "For the waters are for those who dwell on the earth, for they are nourishment for the ground from the Most High who is in heaven" (1 En 60:22).

¹⁷⁵ Likewise, Ezekiel 37:15-28 describes the dispensation of the New Covenant when God will pour out His blessings upon the eschaton by means of the Messiah. Eschatological language viewed as metaphorical can express poetically the language of the final events, but it is not necessarily intended to be predictions of those events. Using the figurative language of the "river of life" issuing from the temple, the passage is referring to an ideal city wherein the Lord will live forever (48: 35).

¹⁷⁶ 2 Bar shows a composite character because of its harmony within the 3 visions (27:1-30:5; 36:1-40:4; and 53:1-76:5) which contain the announcement of the appearance of the Anointed One (A. F. J. Klijn, *OTP* I, 617).

¹⁷⁷ Cf. TJud 24:4 ("This is the shoot of God Most High; this is the fountain for the life of all humanity," Οὗτος ὁ βλαστός θεοῦ ὑψίστου, καὶ αὐτὴ ἡ πηγὴ εἰς ζωὴν πάσης σαρκός; The Greek text is from M. de Jonge, *Testamenta XII Patriarcharum* [PVTG 1; Leiden: E. J. Brill, 1964]).

Table 10: New creational motifs in 2 Bar 29, 36, 73

New Creation in 2 Bar 29, 36 and 73	New Creation theme in the OT
<p>1. <u>Abundance of plant life</u> "The earth will also yield <u>fruits</u> ten thousandfold. And on one <u>vine</u> will be a thousand branches, and one branch will produce a thousand clusters, and one cluster will produce a thousand grapes, and one grape will produce a cor of wine" (29:5) "and the vine growing, while it and all around it became a valley <u>full of unfading flowers</u>" (ܠܒܢܐ ܕܥܝܢܐ ܕܥܝܢܐ) [37:1]</p>	<p>"And the <u>fruit</u> of the earth shall be excellent and appealing" (Isa 4:2) "Israel will <u>blossom and bud</u>, and fill the face of the world with <u>fruit</u>" (Isa 27:6) "they shall build houses...they shall plant vineyards and eat their <u>fruit</u>" (Isa 65:21) "but its leaf will be green, nor will cease from <u>yielding fruit</u>" (Jer 17:8) "and it will bring forth <u>boughs</u>, and bear <u>fruit</u>, and be a majestic cedar" (Ezek 34:27) "and by the river on its bank..will grow all kinds of trees for food. <u>Their leaves will not wither, and their fruit will not fail</u>. They will bear every month because their water flows from the sanctuary, and their <u>fruit</u> will be for food and their leaves for healing" (Ezek 47:12) "for the open pastures are springing up, and the <u>tree bears its fruit</u>" (Joel 2:22) "the vine shall give its <u>fruit</u>, the ground shall give her increase, and the heavens shall give their dew" (Zech 8:12) "he will not destroy the <u>fruit</u> of your ground, nor shall the vine fail to <u>bear fruit</u> for you in the field" (Mal 3:11)</p>
<p>2. <u>Health and dew</u> "clouds at the end of the day to distill <u>the dew of health</u>" (29:7) "<u>Health will descend in dew</u>" (73:2)¹⁷⁸</p>	<p>"your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy, for your <u>dew is as the dew of the dawn</u>, and the earth will give birth to the departed spirits" (Isa 26:19); "for waters will break forth in the wilderness and the streams in the Arabah. And the scorched land will become a <u>pool</u>, and the thirsty ground springs with <u>water</u>" (Isa 35:6-7) "and by the <u>river</u> on its bank..will grow all kinds of trees for food. Their leaves will not wither, and their fruit will not fail. They will bear every month because their water flows from the sanctuary, and their fruit will be for food and their leaves for <u>healing</u>" (Ezek 47:12) "the vine shall give its fruit, the ground shall give her increase, <u>and the heavens shall give their dew</u>" (Zech 8:12)</p>
<p>3. <u>Anointed One as a fountain</u> (ܠܒܢܐ ܕܥܝܢܐ)¹⁷⁹ "And behold, over against it a vine arose, and from under it a <u>fountain</u> (ran) peacefully. And that <u>fountain</u> came to the forest and changed into</p>	<p>"For My people have committed two evils: They have forsaken Me, the <u>fountain</u> of living waters, And hewn themselves cisterns — broken cisterns that can hold no water" (Jer 2:13)</p>

¹⁷⁸ "Healing shall descend in dew" in Charles (*Apocalypse of Baruch*, 84).

¹⁷⁹ This word "fountain" (ܠܒܢܐ ܕܥܝܢܐ) means a spring or a source of fount which gushes out abundantly. It can also mean springs of water or life (Smith, *Syriac Dictionary*).

great waves" (36:3-4) "The dominion of my Anointed One which is like a <u>fountain</u> and the vine" (39:7) "Now, hear also about the bright waters which come at the end after these black ones. This is the word...my Anointed One comes" (72:1-2; cf. 57:1, "bright waters; that is the <u>fountain</u> of Abraham")	"O LORD, the hope of Israel, All who forsake You shall be ashamed. "Those who depart from Me Shall be written in the earth, Because they have forsaken the LORD, The <u>fountain</u> of living waters" (Jer 17:13) "And it will come to pass in that day That the mountains shall drip with new wine, The hills shall flow with milk, And all the brooks of Judah shall be flooded with water; A <u>fountain</u> shall flow from the house of the LORD And water the Valley of Acacias" (Joel 3:18) "In that day a <u>fountain</u> shall be opened for the house of David" (Zech 13:1)
4. <u>Illness will vanish</u> (73:2)	"then the eyes of the blind will be opened, and the ears of the deaf will be unstopped. Then the lame will leap like a deer, and the tongue of the dumb will shout for joy" (Isa 35:5-6)
5. <u>Fear, tribulation and lamentation will pass away</u> (73:2)	"and <u>sorrow and sighing will flee away</u> " (Isa 35:10); "and there will <u>no longer</u> be heard in her the voice of <u>weeping</u> and the sound of crying" (Isa 65:19)
6. <u>Joy</u> "then <u>joy</u> will be revealed.... <u>joy</u> will encompass the earth" (73:1-2)	"and come with <u>joyful</u> shouting to Zion, with everlasting <u>joy</u> upon their heads. They will find gladness and <u>joy</u> " (Isa 35:10); "I will also <u>rejoice</u> in Jerusalem, and <u>be glad</u> in My people" (Isa 65:19)
7. <u>Nobody will die untimely</u> (73:3)	"no longer will there be in it an infant who lives but a few days, or an old man who does not live out his days" (Isa 65:20)
8. <u>No adversity, judgment contentions, blood, hate</u> (73:3-4)	"they shall do no evil or harm in all My holy mountain" (Isa 65:25)
9. <u>Harmony with animals and children</u> "and the wild beasts will come from the wood and serve men, and the asps and dragons will come out of their holes to subject themselves to a child" (73:6)	"and the nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den" (Isa 11:8)

Early Jewish literature, as well as the OT, anticipated a time in the eschaton when God would bless his people with an abundance of flowing waters, creating a paradise full of fruit and life. The prophets spoke about the eschatological waters (or rivers), and they expected the end-time paradise with its temple (cf. Ezek 47)¹⁸⁰ to be a place analogous to the earthly paradise (though, of course, auspiciously excelling above it).¹⁸¹ "The prophecy of living streams flowing from Jerusalem and dispensing life

¹⁸⁰ The depth of water symbolizing the rivers issuing from the Garden of Eden (Gen. 2:10-14) brought forth life wherever it went, transforming the Temple and Israel into a garden of Paradise where life was in abundance. This narrative describes in vv 8-10 the healing effect of the life-giving river upon the Dead Sea, and it climaxes in the ensuing explanation in v. 12. This verse is the main exegetical point in this passage, and it aptly concludes this section by emphasizing that the source of life comes from *the sanctuary* (המקדש; cf. Ps 133:3; 134:3; Mal 3:10-12).

¹⁸¹ O. Böcher, "ὕδωρ," *DNTT*, Vol. 3, 986. Cf. L. Goppelt, *TDNT*, Vol. VIII, 314-33.

views the Israel of the last time as an antitype of Paradise" (Ezek 47:1ff.¹⁸²; Zech 14:8; cf. 13:1; Joel 3:18; cf. Gen 2:10ff.).¹⁸³ Therefore, the several terms used for the water imagery in both Jewish and OT sources clearly describe God's provision for life¹⁸⁴ and for the abundance of fruitfulness to be found in the eschaton.¹⁸⁵

Two Qumran texts, which describe a fertile land in the eschatological age, indisputably connect the blessed gift of water with the fruitful, paradisaical conditions of the new creation:¹⁸⁶

4Q88 Col. 9:8-13

The heavens [will give] their **dew**, and there will be no corru[pt dealing in] their [terri]tories. The **earth** [will give] its **fruit** in its season, and its [**pro**]duce will not fail. The **fruit-trees** [...] of their **grape-vines**, and their [**spring**]s will not deceive.

[יתנו] שמי[ם] טלם ואין שח[ת] בגבו[ם] ליהם והארץ פריה [תתן] בעתה ולוא
תכחש [תבו]אוהיה עצי פרי ב... גפניהם ולוא יכזב[ו] עינו[ם] חיה vacat יוכלו

11Q14 Frag. 1 Col. 2:7-12 (cf. 4Q285 Frag. 1:1-7)

May God Most High **ble**ss you, may he show you his face, and may he open for you his **good treasure** which is in the **heavens**, to cause to fall down on you

¹⁸² Several scholars have argued that the sacred mount (ὄρος ἅγιον) in 1 En 26:2, with its flowing stream coming out from underneath the mountain, ought to be identified with the end-time temple in Ezek 47:1-12; cf. Joel 4[3]:18, Zech 14:8 (See Black, *The Book of Enoch*, 172; Milik, *The Books of Enoch*, 222; cf. Charles *The Book of Enoch*, 101) connects the mountain range (in 1 En 28), with its stream, waterfall, and dew, with the fruitfulness found in Ezek 47; M. Himmelfarb, "The Temple and the Garden of Eden in Ezekiel, the Book of the Watchers, and the Wisdom of ben Sira," in *Sacred Places and Profane Spaces: Essays in the Geographics of Judaism, Christianity, and Islam*, eds. Jamie Scott and Paul Simpson-Housley [Contributions to the Study of Religion, 30; New York: Greenwood Press, 1991], 69-71). On the other hand, it seems as though the topography of Jerusalem in 1 En 26 appears to be ordinary geography rather than a description of the end-time temple/Jerusalem. R. J. Clifford [*Cosmic Mountain in Canaan and the Old Testament* (Cambridge, MA: Harvard University Press, 1972), 184] states that the mountain and stream in 1 En 26:2 "is a perfectly straightforward description of the actual stream issuing from the foot of Mount Zion," since the "stream does not issue from the Temple as it does in the descriptions of Ezekiel 47:1-12 and Joel 3:18." Moreover, in these chapters Enoch's visions are never of the future.

¹⁸³ L. Goppelt, "ῥδωρ," *TDNT*, Vol VIII, 318.

¹⁸⁴ Cf. TJob 33:6-7 ("rivers will dry up [cf. Job 14:11], and the arrogance of their waves goes down into the depths of the abyss. But the rivers of my land, where my throne is, do not dry up nor will they disappear, but they will exist forever" [cf. Job 5:10]); ApEl 5:6 ("they will not thirst"); 1Q28b Col. 1:3-6 ("may [my Lord] bless you...For you may he open an eternal spring [מן]לם] which [does not dry up]. From the heavens may [...] in your hand [...] may he bestow upon you all the bless[ings...] in the congregation of the holy ones [...] eternal spring, and not [withhold living waters] from the thirsty").

¹⁸⁵ God's provision is compared to that of an oasis in the desert (Isa 35:6-7; 41:17-18; 43:20). Other water imageries in the OT were utilized as a declaration of the end-time restoration in the new creation (see Isa 27:3-6; 30:25; 33:16; 55:1, 10-11; 58:11; Jer 17:8; 31:12; Ezek 47:1-12; Hos 14:5; Mic 5:7; Zech 8:12; 14:8).

¹⁸⁶ Compare with Table 10; cf. 3 Bar 10:6 (Slavonic, "and the clouds take the water from here and rain upon the earth, and plants sprout"; Greek, "and the water is that which the clouds receive to send as rain upon the earth, and [then] fruit grows").

earth showers of blessing, dew and rain, early and [*sic* late] rains in their season, and to give you fru[it,] the harvests of wheat, of wine and of oil in plenty. And for you the land will yield [de]licious fruits. And you shall eat (them) and be replete. *Blank* In your land there will be no miscarriage nor will one be sick; drought and blight will not be seen in its harvests.

יברך אתכם אל עליון ויאר פניו אליכם ויפתח לכם את אוצרו הטוב אשר בשמים
להוריד על ארצכם גשמי ברכה של ומטר יורה ומלקוש בעתו ולתת לכם פר[?]]
חנוכות דגן תירוש ויצהר לרוב והארץ תנובב לכם פרי [ע]רנים ואכלתם והרשנתם
vacat ואין משכלה בארצכם ולוא מוחלה שדפון וירקון לוא יראה תבואתיה

Moreover, there seems to be an interesting parallel between 2 Bar 73:2 and Isa 35: 5-6. According to Table 10, references to the water imagery in close connection to the vanishing of illness can be found in both passages. The new creation passage in 2 Bar 73:2 links the gift of dew (טל)¹⁸⁷ with health, while coupling the idea with the absence of illness. Isa 35:5-6, likewise, speaks of the vanishing of illness, but it introduces this theme by referring to the end-time water (מים, נחל) as the reason (כי) for the healing.¹⁸⁸ Both accounts clearly portray the life-giving effects of the symbol of water. In addition to these texts, another related passage in 1 En 76:6, 8, 11, 13 plainly combines the water and life motifs by stating that there was “rain and fruitfulness together with dew” (76:6); whereas, v 8 connects the water elements directly with life: “Out of the central gate, which is next to it, proceed beautiful fragrance, dew, rain, peace and life.”

The word for “dew” (טל) in the OT can refer to the condensation formed when warm air makes contact with a cool surface. Although dew doesn’t really descend upon the earth from the sky, ancient people thought it did. Dew, along with other forms of water, represented God’s abundant blessings (Ps 133:3) which he would provide in the eschaton (Isa 26:19)¹⁸⁹. Just as dew played a significant role in summer agriculture in producing (along with rain) the annual crops, the dispensing of the eschatological gifts of water was a sign of divine pleasure and an epitome of the divine blessings of life

¹⁸⁷ B. Otzen (“טל,” *TDOT*, Vol. V, 325) states that “dew is thus linked indissolubly with the order of creation, with fertility, and God’s blessings. It is therefore natural for the promise of dew to be included in blessing formulas, and conversely, absence of dew to be threatened in curse and punishment formulas.” In light of this use, it would also seem appropriate to apply dew as an eschatological gift of life (cf. 4Q211 Frag. 1 Col. 1:2-3). Also see D. Ashbel, “On the Importance of Dew in Palestine,” *JPOS* 16 (36), 316-21; R. B. Y. Scott, “Meteorological Phenomena and Terminology in the OT,” *ZAW* 64 (52), 11-25.

¹⁸⁸ Cf. Jub 1:29 for another passage mentioning the new creation with a reference to renewal and healing; TAdam 2.10 (“and at that hour the waters [are] taken up and the priest of God mixes them with consecrated oil and anoints those who are afflicted, and they are restored and healed”).

¹⁸⁹ The dew in this passage is the resurrection-dew which symbolized life.

and fruitfulness.¹⁹⁰

2.6 Summary

In this chapter, we have seen water as a symbol ^{which represents} life. This usage was the most common interpretation of water in Second Temple Judaism. The ancient Israelite or a Jew living during the period of pre-Christian, early Jewish culture (2nd century BCE to 1st century CE) understood water as a special gift from Yahweh. This gift of life was provided by God in various scenes throughout earlier Jewish literature, both canonical and non-canonical. Our findings from these early Jewish descriptions may be summarized in three ways:

First, according to the garden account in Gen. 2:10-14, God provided life upon the dead earth by watering it with surging springs. In addition to the Genesis narrative, various Jewish texts suggest a limitless bounty of fertility, similar to that found in the garden of Eden, as a result of the streams watering the plants. Water, then, is described as a symbol ^{which promotes life} for original Eden. These descriptive accounts of a garden or paradise setting all refer to or evoke aspects of the Garden of Eden (2 En 8; ApAb 21:6; JosAsen 2:17-20; 1QH 14:12-18; 16:4-26; cf. Jub 2:7; 4 Q216 Frag. 1 Col. 6:2-3; HistRech 7:2-3; 11:3-4; 12:4-5). Later OT texts (Isa 41:17-19; 44:3-4; 49:9-10; Ezek 47:1-12; Joel 3:18; cf. Isa 35:5-7; 58:11) either alluding to or finding links with the thematic connection of water as a life-giving symbol in the original garden connect the garden motifs of life to the new creational garden or Temple in the end-times. The river flowing out of Eden to water the entire garden clearly portrays water as the source of all plant life. The image of a river as a source of life in the garden is also highlighted in Ps 46:4, "there is a river whose streams shall make glad the city of God." Rivers and other channels of water in the original garden are clearly suggestive of life, and therefore, the provision of fresh water came to be understood as God's blessing, that is a divine gift of abundant life (Ps 65:9).

Second, water was generally understood to be also a life-giving blessing in the present age. Many references describe water as a source of fertility and life given by God as a divine gift (1 En 26:1-3; 28:1-3; 30:1-2; 89:28; 4 Ez 6:42-48; SibOr 4:15-17; ApAb 7:4; TrShem 3:4; 4:1; 7:1-5; LetArist 114-115; Jub 2:7; 26:23; JosAsen 2:18-20; LAB 10:7; 11:9; 13:7, 10; LivPro 1:2-4, 8; PssSol 5:8-10; HelSynPr 12:33; EzekTrag 242, 249-53; 1Q34 Frag. 1+2:2-3; 4Q205 Frag. 1 col. 2:2-9; 4Q206 Frag. 4 col. 3:18; 4Q286 Frag. 5:3-10; 4Q502 Frags. 7-10:8-10; 11Q 10 Col. 31:3-6). These references differ from the literal usage in that they represent life itself as a divine gift of God in the

¹⁹⁰ Mark D. Futato, "לַחַי," *NIDOTTE*, Vol. 2, 363-64.

present age rather than a mere description of natural water. More specifically, earthly provisions of water represented shadows of the end-time blessings of God.

Third, captured in the imagery of dew, eschatological showers and overflowing rivers and streams, water was also viewed as a prophetic symbol of the end-time blessing in the new creation. "Dew" more than any other image refers to an eschatological gift in early Judaism (2 Bar 10:11; 37:1; 73:2; 1 En 60:20; 76:6, 8, 11, 13; cf. 34:1-2; 36:1; 75:5; ApAb 19:14; 4Q88 Col. 9:8-13; 11Q14 Frag. 1 Col. 2:7-12; Zech 8:12). Water as a heavenly gift of life was bestowed upon the land and its people as a gracious act of divine pleasure. These accounts symbolized the great future blessings of the new creational age (1 En 60:20-22; 76:6, 8, 11; 2 Bar 29:5-8; 36:3-4; 37:1; 39:7; 72:1-2; 73:2; TJud 24:4; TJob 33:6-7; TAdam 2:10; 3 Bar 10:6; 1Q28b col. 1:3-6; 4Q88 col. 9:8-13; 4Q211 Frag. 1 col. 1:2-3; 11Q14 Frag. col. 2:7-12; Isa 12:3; 26:19; 27:3-6; 30:25; 32:2; 33:16, 21; 35:6-7; 41:17-18; 43:20; 44:3; 49:10; 55:1; 58:11; Jer 31:12; Hos 14:5; Mic 5:7; Zech 8:12; 13:1;). These life-giving blessings of the eschaton represent the reversal of the barren conditions, whereby there will be the establishment of a restored creation of abundance and fertility. The prophets also anticipated a new creational period when God would provide an eschatological Temple with its life-giving waters (Ezek 47:1-12; Joel 3:18; Zech 14:8; cf. Gen 2:10ff.).

Finally, in pre-rabbinic Jewish writings, water was often illustrated in earthly paradise or end-time new creation scenes as an important and visible element providing an abundance of life. These Jewish texts describing a fertile land in the eschatological age indisputably connect the blessed gift of water with the new creation. In all three of these cases: [1] original Eden; [2] present age; and [3] new creational age, the themes of divine gift and life-giving are stressed when describing the image of water. Yahweh, in exercising his divine prerogative of providing life (symbolized by water), demonstrates his unique divine identity as the sole life-giver of all things. This common usage of water when combined with the concept of the Spirit in early Judaism supports our understanding of water and Spirit in John 4. We will now explore in Chapter 3 that concept of the Spirit in Early Jewish Literature.

Chapter 3

The Concept of Spirit in Early Jewish Literature

Introduction:

In post-biblical Judaism, the concept of the Spirit was widely understood as the 'Spirit of Prophecy'.¹ Although the expression 'Spirit of Prophecy' (τὸ προφητικὸν πνεῦμα/רוח נבואה) was rarely used in early Jewish literature (Jub 31:12), the consensus among scholars is that the traditional Jewish acceptance of the Spirit was acknowledged as the 'Spirit of Prophecy'.² What was the 'Spirit of Prophecy,' and how was it recognized and interpreted? Several scholars, namely Schweizer, Menzies and Gunkel, have attempted to define the Jewish ideas of the Spirit of Prophecy, but have perhaps unduly portrayed the concept with a 'rigidly fixed'³ definition, restricting the possibility of other usages. Schweizer contends that "Luke shares with Judaism the view that the Spirit is essentially the Spirit of Prophecy,"⁴ and "this prevents him from attributing to the Spirit either miracles of healing or strongly ethical effects like the common life of the primitive community."⁵ Similarly, Gunkel, in his attempt to argue against the influence of the Spirit on the religious moral life of the Christian, observes the same notion in extracanonical Jewish literature.⁶ He says that "righteous conduct has nothing to do with the Spirit. Where the literature of Judaism refers to the activities of the Spirit, the concern is almost always with prophecy, vision, wisdom, and so on."⁷ Turner

¹ Cf. Richard Bauckham, *The Climax of Prophecy* (Edinburgh: T & T Clark, 1993), 160-62; Max Turner, *The Holy Spirit and Spiritual Gifts: Then and Now* (Carlisle: Paternoster, 1999), 7-20; idem, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Journal of Pentecostal Theology Supplement Series 9; Sheffield: Sheffield Academic Press, 1996), chs 3-5; For other useful references on the Spirit in Judaism, see Bieder and Sjöberg, 'Πνεῦμα,' *TDNT* VI, 367-89; J. Breck, *The Origins of Johannine Pneumatology* (Crestwood: St. Vladimir's Seminary Press, 1991); J. D. G. Dunn, *Christology in the Making* (London: SCM, 1980), 132-6; Hermann Gunkel, *The Influence of the Holy Spirit: The Popular View of the Apostolic Age and the Teaching of the Apostle Paul*, trans. Roy A. Harrisville and Philip A. Quanbeck II (Philadelphia: Fortress Press, 1979); Isaacs, *The Concept of Spirit*, 3, 5, and 6; John R. Levison, *The Spirit in First Century Judaism* (Arbeiten Zur Geschichte Des Antiken Judentums Und Des Urchristentums; Leiden: Brill, 1997); R. P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield: Sheffield Academic Press, 1994), chs 2-5; idem, *The Development of Early Christian Pneumatology with Special Reference to Luke-Acts* (Sheffield: Sheffield Academic Press, 1991); Arthur Everett Sekki, *The Meaning of Ruah at Qumran* (SBL Dissertation Series 110; Atlanta: Scholars Press, 1989); Turner, "Holy Spirit," in *DJG*, 341-342.

² Menzies, *Development*, 196-97. Turner states that the term was used more regularly in the targums: "It is especially common in *Targum Jonathan* to the Former and Latter Prophets (which contains both tannaitic [pre-200 AD rabbinic tradition] and amoraic [AD 200-500] material); also in *Targum Onkelos* on the Pentateuch and *Targum Pseudo-Jonathan*" (*The Holy Spirit*, 7).

³ Turner, *Power*, 89.

⁴ Schweizer, "πνεῦμα," *TDNT* VI, 409.

⁵ Schweizer, *Theologisches Wörterbuch zum Neuen Testament* VI, eds. Gerhard Kittel and Gerhard Friedrich (Stuttgart: W. Kohlhammer Verlag, 1959; hereafter, *TWNT*), 407 (sec. Turner, *The Holy Spirit*, 15).

⁶ Gunkel, *Influence*, 20.

⁷ Ibid, 21 (sec. Turner, *Power*, 121-22).

summarizes their position well when he says, "the Spirit, then, for these writers, is characteristically the author of revelation, wisdom, and prophecy...and the Spirit always imparts the specified divine wisdom or revelation as a *donum superadditum*, enabling the prophet or sage to fulfill some divinely ordained task."⁸ The term 'Spirit of Prophecy,' and the position held by these scholars can be very misleading because the implication is that the Jews during the Second Temple period understood the Spirit primarily and solely as giving prophecies.⁹ But the Jews meant something much more, "namely the Spirit acting as the organ of communication between God and person, typically inspiring"¹⁰ charismatic revelation, wisdom, prophetic speech and worship,¹¹ and furthermore, the 'Spirit of Prophecy' was the source of power for both salvation and a transformed life.

Although many references of the Spirit (*rûah/pneuma*) in intertestamental Judaism represent the Spirit of God, there are numerous other passages, especially in the Dead Sea Scrolls, that use the term "spirit" interchangeably to mean angelic beings¹² or the human disposition. Also, heavenly beings from the celestial realm, such as angels¹³, can be called spirits. This term seems to be common in apocalyptic literature where "angels are immortal spirits which have their dwelling in heaven."¹⁴

In addition to the angelic references, there are several other uses of "spirit" as the human spirit in early Judaism. *Rûah* (רוח) was sometimes used interchangeably with נפש since little distinction was perceived between the "spirit" and the "soul"¹⁵ of humans.¹⁶ Few references make mention of an immortal spirit having the ability to live forever (Wis 12:1). However, "spirit" was also understood to represent a

⁸ Turner, *Power*, 87.

⁹ Turner, *The Holy Spirit*, 7-8.

¹⁰ Ibid.

¹¹ Ibid, 6-12.

¹² Sekki (*The Meaning of Ruah at Qumran*, 145) states that of the 58 occurrences of *Ruah* in the non-biblical Hebrew Scrolls, the word is usually found to be in the plural (51 times) and most often in a masculine form (31 times). He believes that most of these are referring to angelic beings. Cf. Richard Bauckham, *The Theology of the Book of Revelation* (New Testament Theology; Cambridge: Cambridge University Press, 1993), 110; Also see the works of the following who interpret "spirit" passages as referring to angelic forces in the context of dualism: A. A. Anderson, "The use of '*Ruah*' in 1QS, 1QH and 1QM," *JSS* 7 (1962), 298; A. R. C. Leaney, *The Rule of Qumran and its Meaning* (London: SCM, 1966), 148; J. Licht, "An Analysis of the Treatise of Two Spirits in DSD," *SH* 4 (1958), 89; H. G. May, "Cosmological Reference in the Qumran Doctrine of the Two Spirits and in the Old Testament Imagery," *JBL* 82 (1963), 1-14; Y. Yadin, *The Scroll of the War of the Sons of Light Against the Sons of Darkness*, trans. B. and C. Rabin (Oxford: Clarendon Press, 1962), 229-42.

¹³ See Sekki, *The Meaning*, esp. ch 5, 145-171. According to Sekki, these are the citations (based on Sukenik's enumeration) which have references to angel beings: 1QH 1:11; 2:4; 3:22; 8:12; 10:8; 11:13; 13:8; 1QM 10:12; 12:9; 13:10; 19:1; 4Q185 Frags. 1-2 col. 1:9; 4Q502.27:1; 4Q511.1:3; 8Q5.2:6. Also see Levison, *The Spirit*, 27-55; E. Sjöberg, "πνεῦμα," *TDNT*, VI, 375-76.

¹⁴ Sjöberg, "πνεῦμα," *TDNT*, VI, 375. Cf. 1 En 15:4, 6 ff.; 19:1; 20:1; 61:12; 106:17; 2 En 12:1; 16:7; Jub 1:25; 2:2; 15:31 f.; 16:32; 4 Ez 6:41; TLevi 4:1.

¹⁵ Cf. 1 En 22.3, 5; 3 En 47.1.

person's attitude, mood, inclination, mind, conscience,¹⁷ nature, or condition.¹⁸ The whole character¹⁹ of the individual with emotional²⁰, mental, ethical and spiritual qualities was associated with this designation.

The beginning of this chapter will summarize the evidence of the "Spirit" passages in early Jewish literature, providing a brief list of the various usages predominantly employed by Jewish authors.²¹ The remainder of the chapter will develop the idea, that the 'Spirit of Prophecy' implied life-giving powers, whether through inspiration of prophetic phenomena, salvific conversion, life-changing ethical behavior, or the actual imparting of life itself. Although those like Schweizer and Menzies understand the Spirit as being merely the author of revelation and prophecy who enables individuals for special, ordained tasks²², this chapter will argue for another common usage, namely an eschatological new creational Spirit who empowered people for a renewed life of righteous living. This thesis does not deny other common uses, but it hopes to provide a more wide-ranging definition of the

¹⁶ Sjöberg, "πνεῦμα," *TDNT*, VI, 376. Cf. Sir 16:17 (כל בני אדם] רוחות בקצות רוחות); Wis 15:11; 16:14.

¹⁷ See Isaacs, *The Concept*, 35-42 for a discussion of the spirit and the nature of humanity as it pertains to a person's soul, mind, and conscience.

¹⁸ D. L. Block, "רוח," *NIDOTTE*, Vol 3, 1074.

¹⁹ Wis 1:5; 1 En 13:6; Jub 1:20; 1QS 4:26; 5:24. Also, 1QS 3:18, in rehearsing the account of creation, describes how God "created man to rule the world and placed within him two spirits so that he would walk with them until the moment of his visitation: they are the spirits of truth and of deceit" (cf. Isa 42:5; Sir 17:7). Most interpreters think that the references to the human spirit found in 1QS 3:18 and 4:26 refer to angelic beings. There are many varieties of dualism in early Jewish literature, yet scholars have insistently proposed the influence of the Zurvan myth (Zoroastrian dualism) as the only possible dualistic ideology in 1QS (D. Winston, "Iranian Component in the Bible, Apocrypha, and Qumran: Review of the Evidence," *HR* 5 [1966], 200; K. G. Kuhn, "Die Sektenschrift und die iranische Religion," *ZTK* 49 [1952], 312; R. C. Zaehner, *Zurvan: A Zoroastrian Dilemma* [Oxford: Clarendon Press, 1955]; J. H. Charlesworth, "A Critical Comparison of the Dualism in 1QS 3:13-4:26 and the 'Dualism' Contained in the Gospel of John," in *John and the Dead Sea Scrolls*, ed. J. H. Charlesworth [New York: Crossroad, 1991], 76-106 [esp 87-89]. Others have argued that cosmic dualism is a reflection of further development of biblical thought (Charlesworth, "A Critical Comparison," 87; cf. F. Nötscher, *Zur theologischen Terminologie der Qumran-Texte* [Bonner Biblische Beiträge 10; Bonn: Hanstein, 1956], 86-92; J. van der Ploeg, *The Excavations at Qumran*, trans. K. Smyth [London: Longmans, Green and Co, 1958], 100; H. J. Schonfield, *Secrets of the Dead Sea Scrolls* [London: Valentine & Mitchell, 1956], 113; O. Böcher, *Der johanneische Dualismus im Zusammenhang des nachbiblischen Judentums* [Gütersloh: G. Mohn, 1965], 72). M. Endo (*The Johannine prologue in the light of early Jewish creation accounts* [ca. 2nd century BCE-1st century CE] [University of St. Andrews: Ph.D. dissertation, 2000], 115-120) argues that OT texts influenced the theme of the creation of humans and the endowment of the spirits found in 1QS 3:18 (cf. Isa 42:5 and Gen 1:26-28; 2:7).

²⁰ 4 Ez 3:3; 6:26; 9:41; 12:5; Jub 27:13; 1QS 2:14; 8:3; 1QH 1:32; 1QM 14:7; CD 3:2-3. Cf. Sekki (*The Meaning of Ruah at Qumran*) cites more references on pp 225-39 (cf. 1QS 8:3, 12; 9:14, 15, 18, 22; 10:18; 11:1a; 1QH 7:11; 8:29, 36; 9:12; 13:13, 15; CD 20:24, etc.).

²¹ This type of a survey has already been developed by Turner, Levison, and Sekki.

²² See Turner, *Power*, 87. Menzies (*Development*, 48) states that "the Spirit was regarded as the source of prophetic inspiration, a *donum superadditum* granted to various individuals so they might fulfill a divinely appointed task."

'Spirit of Prophecy', namely the creative power and eschatological, life-giving Spirit who provided life-changing ethical effects.

3.1 'Spirit of Prophecy' effecting charismatic revelation and guidance²³

Since this activity of the Spirit is numerously attested in targumic and Rabbinic Judaism²⁴, it seems rather natural for the gift of prophecy to be frequently credited to the work of the Spirit in early Palestinian Judaism as well (e.g. Sir 48:24; 1 En 91:1; 4 Ez 14:22; LAB 9:10; 31:9; CD 2:12; 4Q171 Col. 4:25).

I. Communication of revelatory foreknowledge from God:

- Sir 48:24 *By his dauntless spirit he saw the future, and comforted the mourners in Zion. He revealed what was to occur to the end of time, and the hidden things before they happened.*
- 1En 91:9 *And now, my son Methuselah, call to me all your brothers and gather together to me all the children of your mother, for a voice calls me and a spirit is poured out upon me, that I may show you everything that shall befall you for ever.*
- LAB 9:10 *And the Spirit of God came upon Miriam one night, and she saw a dream and told it to her parents in the morning, saying, "I have seen this night, and behold a man in a linen garment stood and said to me, 'Go and say to your parents, Behold he who will be born from you will be cast forth into the water; likewise through him the water will be dried up. And I will work signs through him and save my people, and he will exercise leadership always.'"*
- LAB 31:9 *And Barak entered and found Sisera dead and said, "Blessed be the Lord, who sent his spirit and said, 'Into the hand of a woman Sisera will be handed over.'" And on saying these words he cut off Sisera's head and sent it over to his mother and gave a message to her, saying, "Receive your son, whom you hoped to see coming back with spoils."*

II. Communication of revelatory insight from God:

- 4 Ez 14:22 *If then I have found favor before you, send the Holy Spirit to me, and I will write everything that has happened in the world from the beginning, the things which were written in your Law, that men may be able to find the path, and that those who wish to live in the last days may live.*
- CD 2:12 *And he taught them by the hand of the anointed ones through his holy spirit and through the seers of the truth, and their names were established with precision.*
- 4Q171.4:25 *My heart [over]flows with a good poem, I re[cite my verses to the king. Its interpretation...] of the holy spirit, for [...] the books of [...] Blank And my tongue is the pen of...*

These references show that the gift of charismatic revelation, knowledge, or guidance does not necessarily cause an individual to utter prophetic oracles

²³ Turner (*Power*, 92, § 2.1) defines this term as "a certain type of event in the psyche of an individual; namely one which that individual (or some observer) conceives to be the communication of revelatory knowledge from God. For ITP Judaism the knowledge in question would prototypically be granted in a visionary experience, a dream, or in the hearing of words (or by some combination of these), and it would have as its content either foreknowledge of the future, or revelatory insight into some aspect of the present world or of the heavenly realm."

²⁴ Turner (*Power*, 92-94) cites many targumic (*Targ. Neof.* Exod 2:12; *Targ. Ps.-J.* Exod 33:16; *Targ. Neb.* 2 Sam 23:1-2; *Targ. Neb.* 2 Kgs 5:26; *Targ. Ezek* 8:1-3; 11:15; 37:1; 40:1-2; *Targ.*

immediately, but such a gift was the usual basis for inspired prophecy.²⁵ In all of these texts, the individual, who received the Spirit, experienced within his inner self or mind special knowledge about the future, or “revelatory insight into some aspect of the present world.”²⁶ Sirach in his account of King Hezekiah describes when the prophet Isaiah was given the “dauntless Spirit” in order to see into the future. The prophet granted comfort for the mourners by revealing “what was to occur to the end of time and the hidden things before they happened” (Sir 48:25). Similarly, Enoch sensed both a voice calling him and a spirit being poured out upon him, recognizing that this event occurred so that he might provide foreknowledge for his children (1 En 91:9). In a prayer for inspiration, Ezra beseeched God to send his Holy Spirit so that he might “write everything that has happened in the world from the beginning...that men may be able to find the path” (4 Ez 14:22).²⁷ These individuals experienced from the Spirit a gift which enabled them to provide some form of revelatory knowledge and insight, whether for the present or the future world.

3.2 ‘Spirit of Prophecy’ effecting charismatic wisdom²⁸

This charismatic gift differs from the one previously mentioned in one of two ways:²⁹ (1) an individual similarly receives the gift from the Spirit; however, this particular anointing differs in that the person is empowered to provide an “improved analysis of a particular situation or handling of a skill³⁰ or problem”³¹ rather than in presenting revelatory insight into future events; or (2) instead of experiencing a one time charismatic event, an individual is gifted by God over an extended period of time, “and not necessarily consciously perceived by the beneficiary, perhaps rather deduced by observers.”³²

I. Charismatic communication of wisdom:

Wis 7:7, 21f. Therefore I prayed, and understanding was given me; I called on God, and the *spirit of wisdom came to me...I learned both what is secret and what is manifest, for wisdom*, the fashioner of all things, taught me.

Wis 9:17 Who has learned your counsel, unless you have given wisdom and sent your holy spirit from on high?

Ps.-J. Gen 27:5, 42; 30:25; 31:21; 35:22; 37:33; 42:1; 43:14) and rabbinic sources (see *Power*, 94, n. 12).

²⁵ Turner, *The Holy Spirit*, ¶.

²⁶ Turner, *Power*, 92.

²⁷ This request was referring to the rewriting of the whole of the OT Scriptures.

²⁸ See Turner, *Power*, 95-97; *The Holy Spirit*, 10-11. Also see Sjöberg, “πνεῦμα,” *TDNT*, VI, 381, 384-85.

²⁹ Turner lists several other ways in which the two gifts differ (*Power*, 96-97, n. 15).

³⁰ Cf. *Ex* 35:30-31 (31.3); *Targ. Ps.-Jon. Ex* 31:6; 37:8.

³¹ Turner, *Power*, 95. He categorizes this gift as the ‘charismatic communication of wisdom’. Cf. *Targ. Onq. Ex* 31:3; 35:31; *Targ. Neof. Ex* 31:3; *Targ. Ps.-Jon. Num* 11:17-29 (cf. Philo, *Gig.*, 24); *MT Num* 27:18; *Targ. Onq. Deut* 34:9; *Targ. Job* 32:8 (see Turner, *Power*, 95-6).

³² *Ibid.* This gift is categorized as the ‘charismatic infusion of wisdom’.

- Sus 45-46 Just as she was being led off to execution, God *stirred up the holy spirit* of a young lad named Daniel, and he shouted with a loud voice, "I want no part in shedding this woman's blood!"
- Sir 39:6 If the Lord is willing, he will be *filled with the spirit of understanding*; he will pour forth words of wisdom of his own and give thanks to the Lord in prayer.
- 4 Ez 14:22,40 If then I have found favor before you, *send the Holy Spirit to me*, and I will write everything that has happened in the world from the beginning, the things which were written in your Law, that men may be able to find the path, and that those who wish to live in the last days may live....my heart poured forth understanding, and wisdom increased in my breast.³³
- TLevi 2:3 As I was tending the flocks in Abel-Maoul a *spirit of understanding* from the Lord came upon me, and I observed all human beings making their way in life deceitfully.
- 1QH 7:12-13 But I, I have known, thanks to your insight that in your kindness towards man you have enlarged his share *with the spirit of your holiness.*
- 1QH 17:32 and with certain truth you have supported me. You have delighted me with your holy spirit, and until this very day you have guided me.
- 1QH 20:11-13 And I, the Instructor, have known you, my God, *through the spirit* which you gave to me, and I have listened loyally to your wonderful secret through your holy spirit. You have opened within me knowledge of the mystery of your wisdom.

II. Charismatic infusion of wisdom:

- 1 En 49:2-3 And in him dwells the *spirit of wisdom*, and the *spirit* which gives insight, and the *spirit of understanding* and of might, and the spirit of those who sleep in righteousness.
- TSim 4:4 But Joseph was a good man, one who had within him the spirit of God, and being full of compassion and mercy he did not bear ill will toward me, but loved me as well as my brothers.
- Jub 40:5 And Pharaoh said to his servants, "We will not find a man wise and knowledgeable as this man because *the spirit of the Lord* is with him."³⁴
- JosAsen 4:9 and Joseph is (also) a man powerful in wisdom and experience, and *the spirit of God is upon him*, and the grace of the Lord (is) with him.
- PssSol 17:37 And he will not weaken in his days, (relying) upon his God, for God made him *powerful in the holy spirit* and wise in the counsel of understanding, with strength and righteousness.
- PssSol 18:6f. Blessed are those born in those days to see the good things of the Lord which he will do for the coming generation; (which will be) under the rod of discipline of the Lord Messiah in the fear of his God, in wisdom of spirit, and of righteousness and of strength, to direct people in righteous acts.

The first form of the gift of charismatic wisdom ('charismatic communication of wisdom') is characterized by three elements: (1) the giving of the Spirit [Wis 7:7; 9:17; Sus 45; Sir 39:6] (2) a one-time event (3) the communication of wisdom or insight (Wis 7:21; 9:17; Sus 46; Sir 39:6). The individuals who were endowed with this charismatic gift responded immediately by communicating insightful wisdom and understanding. Others who were anointed with the 'charismatic infusion of wisdom' could be classified as people who were constantly filled with the indwelling power of the spirit of wisdom (1 En 49:40; PssSol 17:37; 18:6f.; 1QH 7:12-13, 32; 20:11-13). Their

³³ This text is referring to the writing of books and it is not easily distinguishable from the category of charismatic revelation (cf. § 3.1). Cf. Josephus, *Ant.* 10:239.

³⁴ Cf. Philo, *Jos.* 117.

lifestyle manifested a character of wisdom and knowledge³⁵ which others observed in them (Jub 40:5; JosAsen 4:9).³⁶

3.3 'Spirit of Prophecy' effecting prophetic speech

This form of oracular speech³⁷ differs from 'charismatic revelation' in that it is an "invasive gift"³⁸ bestowed upon an individual prior to communication of prophetic revelation. The texts in this category of the "invasive type of prophetic speech" (Jub 25:14; 31:12; LAB 28:6; 62:2) describe a scene where the person, after receiving the gift of the Spirit, immediately announces an inspired prophecy.³⁹

- Jub 25:14 "...O Lord bless him and *place in my mouth* a righteous blessing so that I might bless him." And at that time, when *a spirit of truth descended upon her mouth*, she placed her two hands upon the head of Jacob and said:
- Jub 31:12 And *a spirit of prophecy came down upon his mouth*. And he took Levi in his right hand and Judah in his left hand. And he turned to Levi first and he began to bless him first, and he said to him...
- LAB 28:6 And when they had sat down, *a holy spirit came upon Kenaz and dwelled in him* and put him in ecstasy, and he began to prophesy, saying...⁴⁰
- LAB 62:2 And *a spirit abided [sic] in Saul*, and he prophesied, saying...⁴¹

3.4 'Spirit of Prophecy' effecting worship and praise⁴²

- 1 En 71:11 I fell on my face, my whole body mollified and my spirit transformed. Then I cried with a great voice by the spirit of power, blessing, glorifying, and extolling. And those are the blessings which went forth out of my mouth...(cf. 1 En 39:7, 13; 57:3; 61:7-12; 63:1; 69:25; 71:3).

³⁵ Turner (*The Holy Spirit*, II) states that "charismatic wisdom means a lively enthusiasm and understanding of God's word that is characterized by doxological joy in God and enables the sage to become a charismatic teacher."

³⁶ See other references found in Hellenistic Judaism (Philo, *Dec.* 175; *Gig.* 23-29; 47; 53; 55; *Rer. Div. Her.* 57; *Sus* [Th] 63; *sec.* Turner, *Power*, 97).

³⁷ David. E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Exeter: Paternoster, 1983), 339.

³⁸ Cf. Turner, "The Spirit and the Power of Jesus' Miracles in the Lucan Conception," *NovT* 33 (1991), 124-52. He states that the "non-invasive" type, which he considers to be different from the present charismatic experience, refers to the category of "communication of prophetic revelation." That is, these references demonstrate that the gift of charismatic revelation, which is non-invasive, does not necessarily cause an individual to utter prophetic oracles immediately, and was the usual basis for inspired prophecy (*idem*, *Power*, 98).

³⁹ *Ibid*, 98-99; Also in Hellenistic Judaism (e.g. Josephus, *Ant.* 4:119, "when we are possessed by the spirit of God...for that spirit gives utterance to such language and words as it will...", *ὅταν ἡμᾶς τὸ τοῦ θεοῦ λάβῃ πνεῦμα; φωνὰς γὰρ ἃς βούλεται τοῦτο καὶ λόγους*; 6:222, "possessed by the spirit of God and began to prophesy," μεταλαμβάνονσι πνεύματος καὶ προφητεύειν ἤρξαντο; Philo, *Jos.* 117; *On Dreams* 2:252; *Spec. Leg.* 4:49; *Vit. Mos.* 1:175; *sec.* Turner, *Power*, 95).

⁴⁰ *Et dum sederent, insiluit spiritus sanctus habitans in Cenez, et extulit sensum eius, et cepit prophetare dicens...* See Levison (*The Spirit*, 102-110) for a lengthy discussion on this text.

⁴¹ *Et mansit spiritus in Saul et prophetavit dicens...*

⁴² See Turner, *Power*, 100-101. Cf. *Targ. Jon.* 1 Sam 10:6, 10; 19:20, 23 ("and the spirit of prophecy from before the Lord resided upon the messengers of Saul, and they too were singing praise"); Josephus, *Ant.* 6:166, 223 ("under the impulse of that mighty spirit, stripped off his clothes and lay prostrate on the ground for a whole day and night," ὅπο τοῦ πολλοῦ πνεύματος ἐλαυνόμενος ἔκφρων γίνεται καὶ τὴν ἐσθῆτα περιδύσας ἐαντὸν καταπεσὼν ἔκειτο δι' ὅλης ἡμέρας τε καὶ νυκτός).

LAB 32:14 But you, Deborah, sing praises, and let the *grace of the holy spirit* awaken in you,
and begin to praise the works of the Lord...

This use is rare in early Jewish literature, but the process of receiving this gift from the Spirit and its worshipful effects⁴³ upon individuals are very similar to those of the invasive type of prophetic speech mentioned in § 3.3.

3.5 Spirit and power

It was suggested earlier that Menzies and others, like Schweizer, have misrepresented the idea of the Spirit in early Jewish literature. In their zeal to identify the Spirit as the 'Spirit of Prophecy', associated with only wisdom, revelation, and prophetic speech, they have tightened the borders of definition by coming up with a fixed category that denies all alternative ideas. Turner elucidates the major problem with Menzies' approach by saying:

he has used what is 'characteristic' of the Spirit (or 'the predominant understanding of the Spirit in Judaism') to provide a 'rigid' concept of the 'Spirit of prophecy', which allows him to exclude from the domain of the Spirit activities which were earlier regularly attributed to the Spirit in the biblical tradition (such as works of power and religious/ethical renewal). This forces him to contrast the "Spirit of prophecy" sharply with a 'charismatic pneumatology' on the one side (which includes the notion of the Spirit as the power of miracles), and a 'soteriological pneumatology' on the other (which makes the gift of the Spirit necessary for salvation).⁴⁴

This narrow definition of Spirit in intertestamental Jewish literature has restricted evaluation of all the necessary evidence since its proponents are forced to accommodate (or exclude), to the best of their ability, certain texts which do not seem to conform properly to their rigid system. The rest of this chapter will provide the necessary evidence from early Jewish literature to refute this position of a "single traditional and sharply-defined concept of the 'Spirit of prophecy'"⁴⁵ in intertestamental Judaism. Although Schweizer states that real pronouncements about the creative power of God are rare⁴⁶, and Menzies argues for a dissociation of the miraculous from the agency of the Spirit,⁴⁷ many references found in early Jewish texts seem to suggest otherwise. A careful exegetical study of these numerous passages suggesting the idea of the Spirit as a source of power, salvation, life, and ethical renewal will be provided in the following sections.

⁴³ Cf. *Targ. Jon.* 1 Sam 10:6, 10; 19:20, 23

⁴⁴ Turner, *Power*, 90. See also, Menzies, *Development*, ch 14.

⁴⁵ *Ibid.*, 91.

⁴⁶ Eduard Schweizer, *The Holy Spirit*, trans. Reginald H. and Ilse Fuller (London: SCM Press LTD, 1980), 36.

⁴⁷ Menzies, *Development*, 57. He suggests that "miraculous events not associated with inspired speech or special revelation are always attributed to other sources: angels, the name of God," the will of God or God himself. He does, however, note an exception in the LAB 27:9-10 (76, n. 1). Cf. "The man or woman endowed with the Spirit may perform miracles, but these works of wonder are usually not attributed to the Spirit" (112). Levison provides a warning against Menzies assumptions (*The Spirit*, 253).

3.5.1 Creative Power

Although Menzies avoids using evidence from 4 Ez and 2 Bar on the grounds that they are late,⁴⁸ we find in these early Jewish texts the concept of the Spirit as either the agent of creation (2 Bar 21:4) or the creative power (4 Ez 6:39-41; Jud 16:14; Wis 1:7) and also as the instrument of life in the new creation and resurrection (2 Bar 23:5).⁴⁹ The following texts describe the account of Creation similarly to the biblical tradition with some variation; nevertheless, the emphasis on the Spirit of God as the creative power or as the agent of life in creation⁵⁰ is clearly portrayed. Let us first look at the texts which deal with the Spirit as the creative power.

3.5.1.1 4 Ez 6:39-41

3.5.1.1.1 Literary analysis of content/ context and structure

I said, "O Lord, you spoke at the beginning of creation, and said on the first day, 'Let heaven and earth be made,' and your word accomplished the work. And then the Spirit was hovering, and darkness and silence embraced everything; the sound of man's voice was not yet there. Then you commanded that a ray of light be brought forth from your treasures, so that your works might then appear (4 Ez 6:39-41).⁵¹

The text in 4 Ez 6 opens the third vision of the book with a lengthy creation account narrative. Although the first part of this vision recounts God's mighty acts of creation over the six days, this narrative differs from the account in Genesis in that it is given in the second person as an address to God by Ezra. The narrative, similar to that of Jubilees, basically follows the account in Genesis 1; however, it does not deal with the Sabbath.⁵² The content of this creation account is, nevertheless, clearly related to Genesis 1, and the author of 4 Ezra utilized "the traditional literary forms in the light of his own very distinct needs and aims."⁵³

Another theme which emerges from this narrative is God's speech ("and your word accomplished the work") as an agent of creation. This idea seems to have been borrowed from biblical passages (Isa 48:3; 55:11), and these texts describe how God accomplished his powerful works by the agency of his word. If the spoken word of

⁴⁸ Menzies (*Development*, 73, n. 3) concludes that 4 Ez is late in origin. Cf. Turner, *Power*, 105-6.

⁴⁹ Cf. Turner, *Power*, 106.

⁵⁰ In another creation narrative account (Jub 2), the author of Jubilees follows the same chronological order as that found in the book of Genesis, but he describes "the spirits" (2.2) as part of God's creative order on the first day of creation. Jubilees supposes the angels to be part of the "heavens" (Gen 1:1). There is no suggestion that the angels took part in the work of creation, which Jewish texts always carefully attribute to God alone.

⁵¹ B. Metzger, "The Fourth Book of Ezra," in *OTP* I, 536.

⁵² Michael Edward Stone, *Fourth Ezra*, ed. F. M. Cross (Hermeneia; Minneapolis: Fortress Press, 1990), 180. For a detailed analysis of the comparison of the creation accounts in 4 Ez and Gen see O. H. Steck, "Die Aufnahme von Genesis 1 in Jubiläen 2 und 4. Ezra 6," *JSJ* 8 (1977), 154-82.

⁵³ Ibid. Cf. W. Harnisch, *Verhängnis und Verheissung der Geschichte* (Göttingen: Vandenhoeck & Ruprecht, 1969), 20 n. 2.

God were the agent of creation, then the Spirit, hovering over the waters, can be interpreted as the creative power that brought the earth into existence.⁵⁴

3.5.1.1.2 OT Parallels

As Stone and others have observed, the text is closely paralleled to Genesis 1, with the biblical account providing the structural framework for the whole passage.⁵⁵ The phrases, “at the beginning of the circle of the earth” (4 Ez 6:1; *initio terreni orbis*), and “at the beginning of creation” (6:38; *ab initio creaturae*) are clear allusions to Gen 1:1 (“in the beginning”; בראשית / *ἐν ἀρχῇ*).

The concept of the Spirit hovering over the waters seems to convey the same idea found in Gen 1:2b.⁵⁶ Although the word of God is the agent of creation, the Spirit of God is the creative power which hovered over chaos in order to bring the world into existence by giving life to it. 4 Ezra has borrowed from the biblical version of cosmic origins as it pertains to the role of the Divine Spirit in creating matter.

4 Ezra 6

Gen 1

1. And then the Spirit was hovering⁵⁷ (*Et erat tunc spiritus se circumferens*).⁵⁸

and the Spirit of God was hovering over the surface of the waters

(πνεῦμα ἁγίου / וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם) θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος).

2. and darkness and silence covered everything (*et tenebrae operientes, et silentium soni*).⁵⁹

And the earth was formless and void (empty), and darkness was over the surface of the deep

(חָשֵׁךְ וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם) ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατάστατος καὶ ὁ ἀέρας ἐπὶ τῆς ἀβύσσου).

Unlike the Mesopotamian creation epic, *Enūma eliš*, the accounts given in 4 Ezra and Genesis present the Spirit as the creative power which exists independently

⁵⁴ Cf. 4Q381 Frag. 1:7 describes the agency of the Spirit (“by his spirit,” וּבְרוּחוֹ) in creating and appointing the luminaries and various other parts of God’s creation. This whole fragment (lines 1-11) seems to be modeled after the structure of the creation account in Gen 1, especially 1:14-19 along with 1:2. Also see Eileen M. Schuller, “4Q380 and 4Q381: Non-Canonical Psalms from Qumran,” in *The Dead Sea Scrolls: Forty Years of Research*, eds. D. Dimant and U. Rappaport (Studies on the Texts of the Desert of Judah 10; Leiden: Brill, 1992), 92; *idem*, *Non-Canonical Psalms from Qumran: A Pseudepigraphic Collection* (Harvard Semitic Studies 28; Atlanta: Scholars Press, 1986).

⁵⁵ Stone, *Fourth Ezra*, 182.

⁵⁶ Cf. G. H. Box, *The Apocalypse of Ezra* (London: SPCK, 1917), 44 n. 13.

⁵⁷ Metzger (*The New Oxford Apocrypha*, 313) has “the spirit was blowing.” It is difficult to see how he translates *se circumferens* as “was blowing.” In his *OTP* translation, Metzger renders this verb as “hovering.” *Se circumferens* means to “move around in a circular course.”

⁵⁸ Latin text is from VIII Clementis, ed. *Biblia Sacra* (Paris: Apud Garnier Fratres, Bibliopolas, 1868). One Latin text has *et erat tunc spiritus* (“and then the Spirit was”).

⁵⁹ *Tenebrae operientes* suggests that “the darkness covered the entire surface” therefore embracing everything, and this seems to be the variant which both Metzger and Stone have adopted for their translations. There is no Latin word for “everything”, but the translators understood the phrase to mean that darkness covered or embraced everything in the sense that it occupied the entire surface. Another Latin text has, *Et erat tunc spiritus, et tenebrae circumferebantur, et silentium*. This could be translated as, “and then the Spirit was, and darkness and silence were spread around (or passed around or circulated).”

from the cosmic matter rather than being coeternal with it. The author of 4 Ezra used the phrase, "darkness and silence," to summarize the chaotic circumstances described in Gen 1:2. The term *bōhū* (בְּהוּ), which means "void" or "waste", occurs 3x in the OT, and it is always coupled with *tōhū* (תְּהוּ).⁶⁰ The word *tōhū* which also means "waste" is describing the chaos and the disorder that was found in the dreadful situation before the Spirit of God appeared. These terms, along with the word "darkness" (חֹשֶׁךְ), indicate chaos in contrast to the order of creation which the Spirit brought.⁶¹ 4 Ez 6:39 uses the term "silence" (*silentium*)⁶² to describe the formlessness and void, and the author probably understood the phrase חֹשֶׁךְ וְבְהוּ to represent the primeval condition of lifeless waste, a chaotic void. Such a description of emptiness⁶³ could only provide a scene of "darkness and silence". Both the terms "darkness and silence" (*et tenebrae...et silentium*) represent a situation which lacks power and life, yet in the midst of this terrible picture in the earliest stages of creation, the Spirit of God is described to be hovering or moving over the surface of the waters.⁶⁴

Since the Syriac *raḥep* can mean "brood over" or "incubate," some have suggested that the Spirit in Gen 1:2b is incubating the world egg, a notion found in some Phoenician cosmologies.⁶⁵ But the scene is a formless and lifeless mass under the care of the powerful, active work of the Spirit⁶⁶ who hovered⁶⁷ over the waters to

⁶⁰ This term occurs 20x in the OT and 11x in the book of Isaiah where it is used in the context of judgment.

⁶¹ A. H. Konkell, "בְּהוּ," *NIDOTTE*, Vol 1, 607.

⁶² Cf. LAB 60.2, *tenebre et silentium erat antequam fieret seculum, et locutum est silentium et apparuerunt tenebre* ("darkness and silence were before the world was made, and silence spoke a word and the darkness became light).

⁶³ Texts in the Wisdom of Solomon (1:7; 12:1) which describe the Spirit as filling the world ("Because the spirit of the Lord has filled the world..."; ὅτι πνεῦμα κυρίου πεπλήρωκεν τὴν οἰκουμένην [1:7]; "For your immortal spirit is in all things"; καὶ τὸ συνέχον τὰ πάντα γινώσιν ἔχει φωνῆς [12:1]) seem to echo an OT theme about the omnipresent, sovereign glory of God (Jer 23:24; Isa 6:3; Ps 139:7ff.). D. Winston (*The Wisdom of Solomon* [AB; New York: Doubleday, 1979], 7) argues that the second part of the phrase in 1:7 ("and that which holds all things together knows what is said") is Stoic (M. Isaacs [*The Concept of Spirit*, 22] expresses concern about reading too much Stoic philosophy into the background of the Wisdom of Solomon). However, Gen 1:2 could possibly be the background of this text since the Spirit is pictured as filling the void and emptiness that was in the world, and also because the creative power of the Spirit is sustaining the world by holding it together in an orderly fashion (cf. Richard J. Clifford and John J. Collins, "Introduction: The Theology of Creation Traditions," in *Creation in the Biblical Traditions* [CBQMS 24; Washington D. C.: The Catholic Biblical Association of America, 1992], 13). Since Wis 1:7 speaks of God's sovereign ability to know the hearts of men, it seems appropriate to use a creation image of the Spirit's power. The sovereign God who created (Wis 1:14; 11:17; 13:5) both the world and its inhabitants is also the one who sustains creation by the power of his Spirit (cf. W. O. E. Oesterley, *The Wisdom of Solomon* [London: SPCK, 1917], 25).

⁶⁴ Some mss added the phrase, "over the waters", in order to conform the text to the more conventional reading found in Gen 1:2 (Stone, *Fourth Ezra*, 178).

⁶⁵ Wenham, *Genesis 1-15* (WBC; Waco: Word Books, Publisher, 1987), 17.

⁶⁶ Some have translated רוח אֱלֹהִים as "the mighty wind" (NEB), "the wind of God" (E. A. Speiser, *Genesis* [AB; Garden City: Doubleday, 1964], 5) or "the storm of God" (cf. G. von Rad, *Das*

perform God's work of creation. The Latin *se circumferens* seems to convey a similar notion of the Spirit actively moving about in a circular course. The Spirit of God in both 4 Ezra and Gen 1 represented the creative power and agency⁶⁸ by which God exercised his sovereign control over his creation.⁶⁹ The chaotic mass of disorder needed the power of the Spirit of God to come and arrange it into a completely ordered cosmos.⁷⁰

3.5.1.2 Jud 16:13-14

3.5.1.2.1 Literary analysis of content/ context and structure

I will sing to my God a new song: O Lord, you are great and glorious, wonderful in strength, invincible. Let all your creatures serve you, for you spoke, and they were made. You sent forth your spirit, and it formed them; there is none that can resist your voice (Jud 16:13-14)

Judith is a historical novel written primarily in prose narrative, but the text under examination (16:1-17, esp vv 13-14), known as Judith's song of praise, has been aptly preserved in a poetic version. Some have suggested that vv 13-17 represent a later addition to the hymn (16:1-12) since they are "inferior in literary style and theologically

erste Buch Mose: Genesis, a commentary, trans. John H. Marks [Philadelphia: Westminster Press, 1961], 37; K. Galling, "Der Charakter d. Chaosschilderung in Gn. 1:2," *ZTK* 47 [1950], 153-56), but these were not common expressions in the OT. "The Spirit of God," or "the Spirit of the Lord" were more common.

⁶⁷ Some have proposed that the use of the verb רָחַץ implies an intimacy which the mother eagle enjoyed with her young (cf. Deut 32:11), and this form of personal contact, as opposed to a mere unseen, powerful force (cf. Calum M. Carmichael, *The Story of Creation: Its Origin and Its Interpretation in Philo and the Fourth Gospel* [Ithaca: Cornell University Press, 1996], 22), is suggested in this context. This interpretation seems to conclude a great deal from the fact that the same verb is used in Deut 32:11, yet it should be noted that eagles are not the only things that hover. I think it most likely that the image is of the Spirit as wind, blowing over the surface of chaos.

⁶⁸ 2 Bar 21:4 ("O hear me, you who created the earth, the one who fixed the firmament by the word and fastened the height of heaven by the spirit, the one who in the beginning of the world called that which did not yet exist and they obeyed you.") presents the Spirit as the agent of creation (cf. Levison, *The Spirit*, 250; Turner, *Power*, 106). The emphasis is on the powerful work of the Spirit (*brūyā*; this phrase can be translated, "with the Spirit") who created ("made," *da'baq*; "fixed," *daqba'*; "fastened," *wrawmhūn*) heaven (*dašmayā*) and earth. Since the Spirit in 2 Bar 21:4 (parallel OT text [Ps 33:6]) is the powerful instrument, and not a created being, this agent can be conceived as belonging to the unique identity of God. The Spirit is presented as an independent, powerful figure possessing the unique, divine characteristics of God in creation. The Spirit is not an intermediary being or force, but is the very power who brought about the creation of all things. See the parallel text in 2 Bar 48.8 which combines the "word" and "spirit" motifs found in 21:4: "And with the word you bring to life that which does not exist, and with the great power you hold that which has not yet come...You instruct the creation with your understanding..." In this poetic narrative of the creation account, Baruch relates God's sovereign power in creating the world with its inhabitants, and he pleads for his mercy. The reference to the "great power" could be a descriptive allusion to the "spirit" mentioned in 21:4.

⁶⁹ D. I. Block, "רוּחַ," *NIDOTTE*, Vol. 3, 1075. Cf. I. Blythin, "A Note on Genesis 1:2," *VT* 12 (1962), 120-21; W. McClellan, "The Meaning of ruach 'elohim in Gen 1:2," *Bib* 15 (1934), 517-27; H. Orlinsky, "The Plain Meaning of Ruach in Gen 1:2," *JQR* 48 (1957-58), 157-8, 174-82; E. J. Young, "The Interpretation of Gen 1:2," *WTJ* 23 (1960-61), 151-78.

⁷⁰ Wenham, *Genesis 1-15*, 15.

different, in that they contain 'apocalyptic/eschatological' elements (16:15, 17)."⁷¹ Many, on the other hand, rightly consider Judith's thanksgiving song to have unity throughout the entire psalm.⁷² The psalm emphasizes the omnipotence of God⁷³ which delivered his people from the hands of the "mighty" enemies, and yet God demonstrated his folly by ironically bringing victory for his people in foiling the enemy through a woman's hand.

16:13-16 introduces a general song of praise, and Judith begins the hymn by exclaiming the all powerful might of God and saying that he is "great and glorious (μέγας καὶ ἔνδοξος), wonderful in strength (θαυμαστός ἐν ἰσχύι), invincible (ἀνυπέρβλητος)" (16:13). It is quite appropriate for the hymn, at this point, to use an image of the creation account (v 14), demonstrating both God's power and his ability to deliver and sustain the life of those whom he has created.

3.5.1.2.1 OT Parallels

It is apparent that Judith 16:13-14 was influenced by various creation accounts found in other books of the OT (Gen 1:24-25, 27; 2:7; Job 33:4; Ps 33:6 [LXX];⁷⁴ 103:30 [LXX]).

Judith 16:13-14

Let all your creatures (πᾶσα ἡ κτίσις σου) serve you, for you spoke (ὅτι εἶπας), and they were made (καὶ ἐγενήθησαν) [Jud 16:14a].

You sent forth your spirit (ἀπέστειλας τὸ πνεῦμά σου) [Jud 16:14b],

OT

Then God said (καὶ εἶπεν ὁ θεός), 'Let the earth bring forth living creatures...And God made (καὶ ἐποίησεν ὁ θεός) the beasts of the earth...And God created man in his own image (καὶ ἐποίησεν ὁ θεός τὸν ἄνθρωπον) [Gen 1:24-25, 27].
By the word of the Lord the heavens were made (τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν) [Ps 32 (33):6a].

[1] And by the breath of his mouth all their host (καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις αὐτῶν) [Ps 32 (33):6b].
[2] When you send your Spirit (ἐξαποστελεῖς τὸ πνεῦμά σου) [Ps 103 (104):30a].
[3] The Spirit of God (πνεῦμα θεῖον τό) [Job 33:4].

⁷¹ Carey A. Moore, "Judith, Book of," *ABD*, Vol 3, 1120.

⁷² See Metzger, *The New Oxford Apocrypha*, 38-9. Cf. See the prayer in Tobit 13. It would seem rather abrupt to cut the hymn short at either v 10 or v 12, whereas the final refrain in v 17 recapitulates the theme of the "Lord Almighty" (κύριος παντοκράτωρ) from v 5, while ending the song with a victory cry.

⁷³ "For the Lord is a God who crushes wars...he delivered me from the hands of my pursuers" (16:2); "But the Lord Almighty has foiled them" (16:5; cf v 17); "they perished before the army of my Lord" (16:12); "O Lord, you are great and glorious, wonderful in strength, invincible" (16:13); "For the mountains shall be shaken to their foundations with the waters; before your glance the rocks shall melt like wax" (16:15)

⁷⁴ Judith 16:13-14 may well be formed on the basis of Ps 32 (33):6, paralleling "word" (33:6a with 16:14a) and "breath" (33:6b with 16:14b).

and it formed them (καὶ ἠκοδόμησεν) [Jud 16:14b].

[1] and man became a living being (καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν) [Gen 2:7].

[2] they are created (καὶ κτισθήσονται) [Ps 103 (104):30b].

[3] has made me (ποιήσάν με) [Job 33:4].

Since all the parallel texts describe the operative work of the Spirit in granting life during creation, the word πνεῦμα in Judith 16:14 can be translated as Spirit or possibly as breath.⁷⁵ Since the Genesis creation account is in the background of these other passages (Job 33:4; Ps 33:6; 104:30), the author of Judith was, then, also aware that this background theme was being used in other biblical passages (Ps 33:6; Ps 104:30) which he then easily employed for his purposes in Jud 16:14. The statement, "Let all your creatures serve you," is supported by its preceding and following verses which highlight the omnipotence of God. V 13 speaks of the invincible strength of God while the rest of v 14 speaks of the creative⁷⁶ power of the Spirit in providing life. The latter part of v 14 which reads, "for⁷⁷ you spoke, and they were made. You sent forth your spirit⁷⁸, and it formed them; there is none that can resist your voice...." is chiastically parallel to v 13 ("O Lord, you are great and glorious, wonderful in strength, invincible"). Therefore, the use of πνεῦμα in this context as the creative, life-giving power⁷⁹ of the Spirit (cf. Gen 1:2) shows that the Spirit imparted the breath of life⁸⁰ to give creatures (esp humans) the ability to be alive.⁸¹

⁷⁵ The concept of Spirit as *breath* will be discussed in a subsequent section (§ 3.5.5.). This section will examine the *creative power* of the Spirit in bringing life to creatures.

⁷⁶ The verb ἠκοδόμησεν (οἰκοδομέω; Heb=בנה which normally means "to build") is an interesting word since it is not typically used as a description of creative activity or as a synonym for verbs such as ποιέω ("to do or make"; Heb=ברא) or κτίζω ("to create"; Heb=קנה). The verb οἰκοδομέω is employed here by the author to describe the Spirit as an architect who formed or erected a building, but the word can also be used in a non-literal sense to imply that the Spirit strengthens what he has created (W. Bauer, W. Arndt, F. W. Gingrich, and F. W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* [Chicago: The University of Chicago Press, 1979; hereafter BAGD], 558).

⁷⁷ ὅτι in this context suggests the basis for the service (a causal use), and therefore can be translated as "because."

⁷⁸ Carey A. Moore (*Judith* [AB; Garden City: Doubleday, 1985], 250) agrees that "God's spirit served as the creative agent, as in Ps 33:6 and as in Ps 104:30a," but he evidently ascribes this creative agent as some form of angelic being since he later denies that πνεῦμα is the Spirit of God. He provides no evidence for his conclusions.

⁷⁹ Turner (*Power*, 107) suggests that the LXX seems to "go beyond the MT in associating the Spirit with creative activity. The רוּחַ of Gen. 1:2 is ambiguous in the Hebrew, and perhaps understood as 'a wind' in parts of the targum tradition, but the LXX rendering πνεῦμα θεοῦ would more obviously be understood as the *divine* Spirit. And while in Job 33:4, Ps. 103:30, 32:6 and Jdt. 16:14 the word πνεῦμα could be taken as divine 'breath' (and so as metonymy for God's word of command), these would certainly have been obvious candidates for clarificatory emendation had there been a problem with associating the Spirit with creative power."

⁸⁰ Metzger (*The New Oxford Apocrypha*, 39) suggests "breath" as an alternate translation, and he mentions that other ancient authorities read the latter part of the statement as, "they were created" instead of "it formed them." These other authorities were probably editing the original reading in order

3.5.2 Power and transformation-empowerment to do battle

3.5.2.1 LAB 27:10, 36:2

3.5.2.1.1 Literary analysis of content/ context and structure

Pseudo-Philo's *Biblical Antiquities* (*Liber Antiquitatum Biblicarum*; LAB) is an imaginative retelling of the biblical narratives of Israel's history from Adam to David. This recounting of OT history uses legendary material, and it is noticeable to see this expansion on the lengthy section about Kenaz (chs 25-28). In spite of these legendary expansions, Pseudo-Philo's "manner of dealing with the biblical text" falls more closely to the literary style of the OT narrative writers than to that of Philo.⁸² Although the character Kenaz, who was the father of the judge Othniel, appears only once in Judges 3:9-11, the author of Pseudo-Philo wrote a lengthy expansion (4 chs) of this short account.

Chapter 27 describes the victory of Kenaz over the Amorites when he struck down 1.3 million Amorites. Kenaz decided to prepare himself, along with 300 Israelite soldiers, to ambush the Amorite camp in order to show all the nations and God's people that "the Lord saves not by means of a huge army or by the power of horsemen" (27:7). He then proceeds by lifting up a prayer to God for empowerment⁸³, and then "Kenaz arose, and the *spirit of the Lord* clothed him, and he drew his sword...and he was clothed with the *spirit of power and was changed into another*, and he went down to the Amorite camp and began to strike them down" (27:9-10). God strengthened him and sent down a powerful angel who brought blindness to the opposing soldiers, and Kenaz was able to kill forty-five thousand men that day.

3.5.2.1.2 OT Parallels

The references to the "Spirit of might/power" in the OT can be found in contexts relating to Samson (Jdg 13:25; 14:6, 19; 15:14), and there are a few cases of an "empowering of the warrior-leader to press battle against Israel's enemies"⁸⁴ (Jdg 6:34; 11:29; 1 Sam 11:6).⁸⁵ The statements, "the spirit of the Lord clothed him," and "he was clothed with the spirit of power and was changed into another man" (LAB 27:9-10;

to provide a conventional reading close to the account in Genesis or they were avoiding the unusual and difficult οἰκοδομέω.

⁸¹ In the OT, all creatures along with the hosts of heaven praised God (Ps 33:6).

⁸² D. J. Harrington, "Pseudo-Philo", *OTP* II, 300. Pseudo-Philo's writing style resembles the book of Jubilees in its content and form. Cf. Levison (*The Spirit*, 84) states that "the *Liber Antiquitatum Biblicarum* is rooted deeply in biblical and Palestinian soil, while Philo's writings, though moored in the biblical narrative, float amidst a sea of Greco-Roman conceptions."

⁸³ The Spirit seems to be a relatively gentle influence in other references pertaining to prophetic speech (Jub 25:14; LAB 9:10; 18:11; 28:6), but the two texts in the LAB (27:10; 36:2) describe the powerful transformation which the Spirit imparted to Kenaz (Turner, *Power*, 99).

⁸⁴ Turner, *Power*, 108.

⁸⁵ There are other references which trace the theme of the "Spirit of might" in Isa 11:2 (cf. 1 Sam 16:13-14).

cf. Jdg 6:34; 1 Sam 10:6), are referring to transformational power which Kenaz received for his military victory and not for the purposes of giving a prophecy.⁸⁶

LAB 27

Go and choose from my *servants three hundred men* and horses of the same number...and he took trumpets in his hand... (27:5).

And Kenaz arose, and the spirit of the Lord clothed him...(27:9).⁸⁷

he was clothed with the spirit of power and was changed into another man (27:10).⁸⁹

OT

So the 300 men took the people's provisions and their trumpets into their hands (Jdg 7:8).

So the Spirit of the Lord came upon (literally: clothed) Gideon (Jdg 6:34).⁸⁸

Then the Spirit of the Lord will come upon you mightily, and you shall prophesy with them and be changed into another man (1 Sam 10:6).

The description of Kenaz is quite imaginative since the author freely creates a tale by using a "slender biblical thread" found in Jdg 3:9-11.⁹⁰ Pseudo-Philo seems to have expanded the account of Othniel in Jdg 3:9-11 into an wonderful tale about the heroic, military exploits of Kenaz, and he draws language drawn from the Gideon story for his purposes. Kenaz is depicted as being "clothed with the spirit of power" (*induit eum spiritus Domini*), a reflection of the vocabulary appearing in Jdg 6:34, and "hardly surprising because its context in LAB is peppered with other elements from the story of Gideon."⁹¹ The OT background and the use of the designation "spirit of power", clearly suggest that the main function of the spirit in LAB 27:9-10 was for the "bestowal of power for military victory."⁹²

The latter part of LAB 27:10 ("changed into another man")⁹³ is an allusion to 1 Sam 10:6, where the context similarly describes a scene of Saul's being mightily empowered by the Spirit of the Lord to prophesy (v 6, 10) and to lead the Israelites to military victory over the Ammonites (11:1-13). Although the military battle is in the background of 1 Sam 10-11 and the immediate context is more closely associated with

⁸⁶ Since Pseudo-Philo understood the Spirit as the Spirit of Prophecy (cf. 9:10; 18:10-11; 28:6; 31:9; 32:14) as well as the Spirit of power (27:10; 36:2), precaution must be taken in asserting that the concept of the Spirit in early Jewish literature was understood only in the context of prophetic speech (see § 3.7 and pp 1-2; cf. Turner, *Power*, 111; Levison's review of Menzies [*JBL* 113 (1994), 342-44]). The language in 28:6 is very different than that of 27:9-11. 28:6 says that "a holy spirit came upon Kenaz and dwelled in him and put him in ecstasy, and he began to prophesy," whereas 27:9-11 has, "the spirit of the Lord clothed him, and he drew a sword....he was clothed with the spirit of power and was changed into another man...and began to strike them down..."

⁸⁷ *Et surrexit Cenez, et induit eum spiritus Domini...*

⁸⁸ רוח יהוה לבשה את-גידעון

⁸⁹ *...indutus est spiritu virtutis et transmutatus in virum alium...*

⁹⁰ Levison, *The Spirit*, 84; cf. M. R. James, *The Biblical Antiquities of Philo* (New York: Ktav, 1968), 146.

⁹¹ *Ibid*, 85; cf. LAB 27:5 and Jdg 7:8; 27:6 and 7:9-18; 27:7-12 and 7:14, 20; 27:7 and 6:36-40; 27:10 and 7:19-23.

⁹² *Ibid*, 86.

prophecy, Pseudo-Philo nevertheless freely applied this OT text to meet the purposes for his interpretive context.⁹⁴ Kenaz (or Othniel in Jdg 3:9-11) is already depicted as an individual who judged and fought on behalf of Israel (Jdg 3:10), but Pseudo-Philo imported the expression, "changed into another man,"⁹⁵ from 1 Sam 10:6 in order to highlight the special powers of strength which Kenaz had received from the Spirit of God.

3.5.3 *Power effecting ethical behavior*

3.5.3.1 *JosAsen 4:7 (8-10) [Jub 40:5-9]*

3.5.3.1.1 *Literary analysis of content/ context and structure*

While visiting the territory of Heliopolis, Joseph announced his intention to lodge and dine at the home of Pentephres the priest (JosAsen 3:1-2). Pentephres was delighted and he told the whole household to prepare a great banquet (3:4 [5-6]). As the priest hurried back into the house with his wife (3:5 [7-8]), his beautiful virgin daughter, Aseneth, adorned in a white linen robe, came down from her chambers to greet them (3:6-4.1 [3:9-4:1]). Recognizing that Aseneth had rejected many suitors in the past, Pentephres decided that Joseph's arrival was the opportune time to disclose his desire for Aseneth to wed Joseph. He was hoping that she would marry Joseph since Pentephres considered him highly as "the Powerful One of God...who is the chief of the whole land of Egypt...a man who worships God, and self-controlled, and a virgin...and powerful in wisdom and experience, and the spirit of God is upon him, and the grace of the Lord (is) with him" (4:7 [8-10]).

The descriptive statement of Joseph as a powerful man (cf. "Powerful One of God"), who is wise and experienced and in whom the spirit of God dwells, is Pentephres' acknowledgment of Joseph's character. In other words, without the divine presence of the Spirit of God residing in him, Joseph would have been incompetent of wise and righteous ethical living.

3.5.3.1.2 *OT Parallels*

Similarly to the episode of Kenaz in LAB 27, the author of *Joseph and Aseneth* retells the story of Joseph and his wife Aseneth in much greater detail than its earlier biblical counterpart (Gen 41:38-46). Gen 41:45 simply asserts that Pharaoh appointed Aseneth to be Joseph's wife, but *Joseph and Aseneth* describes the meeting in great detail. This narrative expansion is also applied to the description of Joseph's character.

⁹³ 1 Sam 10:6 has וְנִהְיָה לְאִישׁ אֲחֵר (The Latin Vulgate reads, *et mutaberis in virum alium* which is synonymously parallel to *et transmutatus in virum alium* [LAB 27:10]).

⁹⁴ Levison (*The Spirit*, 86) states that "Pseudo-Philo's application of this expression obfuscates the original context of 1 Sam 10:6, in which transformation is related to prophecy."

⁹⁵ Pseudo-Philo applies this expression to both prophetic and military contexts, for he uses it to describe Joshua's prophetic ministry in 20:2-3.

Pharaoh in Gen 41:38 asked the question, “can we find a man like this, in whom is the Spirit of God?” and then he immediately praised Joseph by saying that “there is no one so discerning and wise as you are” (Gen 41:39). *Joseph and Aseneth's* expanded paraphrase of Gen 41:38-39 similarly highlights Joseph's empowerment and wisdom:

IosAsen 4:7 (8-9)

[1] Joseph the Powerful One of God is coming to us today. And he is the chief of the whole land of Egypt, and the king Pharaoh appointed him king of the whole land...(4:7 [8]).⁹⁶

[2] And Joseph is a man who worships God, and self-controlled, and a virgin like you today, and Joseph is (also) a man powerful in wisdom and experience...(4:7 [9]).⁹⁸

[3] and the spirit of God is upon him, and the grace of the Lord (is) with him (4:7 [9]).¹⁰⁰

Gen 41:38-39

Behold, I set you this day over all the land of Egypt...(41:41); and indeed he is ruler over all the land of Egypt (45:26).⁹⁷

How then shall I do this wicked thing, and sin against God? (39:9); And it came to pass after these things that his master's wife cast her eyes upon Joseph, and she said, 'Lie with me.' But he would not...(39:7-8a); there is not a wiser or more prudent man than you (41:39; cf. v 33).⁹⁹

Shall we find such a man as this, in who has the Spirit of God in him? (41:38).¹⁰¹

Joseph, depicted as the “Powerful One of God” (ὁ δυνατός τοῦ θεοῦ), is understood to be the ruler of the whole land of Egypt, but the use of the word δυνατός in v 9 (“powerful in wisdom and experience”) suggests that Pentephres and others considered Joseph to be a powerful man not only because of his political stature but also because of his moral character. The context in Gen 41:38 implies that Joseph's wisdom and discernment, which he received from the Spirit of God dwelling in him,¹⁰² were seen by Pharaoh when Joseph interpreted the dreams. However, it was not only the interpretation which impressed Pharaoh, but also the righteous and prudent counsel which Joseph provided at the end of the interpretation (vv 33-36). Thus, Pharaoh appreciated both Joseph's interpretation and wise character. *Joseph and Aseneth*, on the other hand, connects the Spirit of God and Joseph's ethical behavior in a more corresponding manner (4:7 [9]).¹⁰³ The first part of the statement describes his ethical

⁹⁶ Marc Philonenko's (*Joseph et Aséneth*) edition of the Greek text will be used: ἰδοὺ Ἰωσήφ ὁ δυνατός τοῦ θεοῦ ἔρχεται πρὸς ἡμᾶς σήμερον, καὶ οὗτός ἐστιν ἄρχων πάσης τῆς γῆς.

⁹⁷ ἰδοὺ καθίστημί σε σήμερον ἐπὶ πάσης γῆς Αἰγύπτου; καὶ αὐτός ἄρχει πάσης γῆς Αἰγύπτου (LXX).

⁹⁸ Καὶ ἔστιν Ἰωσήφ ἀνὴρ θεοσεβὴς καὶ σώφρων καὶ παρθένος ὡς σὺ σήμερον, καὶ ἀνὴρ δυνατός ἐν σοφίᾳ καὶ ἐπιστήμῃ.

⁹⁹ οὐκ ἔστιν ἄνθρωπος φρονιμώτερος καὶ συνετώτερός σου (LXX).

¹⁰⁰ καὶ πνεῦμα θεοῦ ἐστὶν ἐπ' αὐτῷ καὶ χάρις κυρίου μετ' αὐτοῦ.

¹⁰¹ εὐρήσομεν ἄνθρωπον τοιοῦτον ὃς ἔχει πνεῦμα θεοῦ ἐν αὐτῷ (LXX).

¹⁰² Cf. Dan 5:11.

¹⁰³ In her book, Ross Kraemer (*When Joseph Met Aseneth*, 22-24) suggests that the author was developing the character of Aseneth by associating her to an assortment of traditional figures (e.g., wise woman, and the strange, foreign woman, etc.). Because Aseneth so furiously refused to meet

and religious behavior ("And Joseph is a man who worships¹⁰⁴ God, and self-controlled, and a virgin like you today, and Joseph is [also] a man powerful in wisdom and experience")¹⁰⁵ while the latter portion states the indwelling presence of the Spirit of God. It is difficult to discern how these two clauses are related since they are connected by the particle καί; but whether they are connected in a causal or explanatory way, the ethical/religious conduct of Joseph was nevertheless the result of the powerful work of the Spirit residing in him.¹⁰⁶

The author of *Jubilees*, who used the Pentateuch extensively in his retelling of the patriarchal narratives, illustrates the story of Joseph in a very similar fashion to its counterpart in Genesis. Although the OT narrative does not explicitly state that Joseph displayed a very high moral standard, it, nevertheless, is clearly implied in the narratives concerning Potiphar's wife and the interpretation of the dreams. In the Book of *Jubilees*, on the other hand, like *Joseph and Aseneth*, explicitly portrays Joseph as a man who "walked uprightly and he had no pompousness or arrogance or partiality, and there was no bribery because he ruled all the people of the land uprightly" (Jub 40:8). Whereas the Spirit of God in Gen 41:38 is connected more closely to the interpretation of dreams, both Jub 40:5-8 and JosAsen 4:7 (8-9) emphasize the powerful work of the

Joseph, "Pentephres was ashamed to speak further to his daughter Aseneth about Joseph, because she had answered him daringly and with boastfulness and anger" (JosAsen 4:12 [16]). "By her response, the as yet untransformed Aseneth is here an exemplar of the Foreign/Strange Woman and of the person devoid of Wisdom. As in Proverbs 9:13, the Strange Woman is foolish (*aphrōn*), arrogant (*thraseia*), and without proper understanding, so Aseneth is ignorant (of the truth about Joseph, as demonstrated by the false rumors she accepts), foolish, arrogant, and lacking in filial piety" (*idem*, 24). This description of an unwise, idolatrous, ignorant, and foolish woman is compared by the author to that of her positive counterpart Joseph, who is portrayed as the paragon of godliness. This literary device employed by the author in ch 4, confirms that a context which emphasized the piety of Joseph rather than a description of his interpretive gifts was intended. Therefore, the Spirit of God which was upon him functioned in a powerful manner assisting Joseph to live wisely in righteousness.

¹⁰⁴ Cf. The phrase, "who worships God" (θεοσεβής) can be found in 8:5f.; 21:1; 23:9, 12; 28:5; 29:3. Burchard states that the word θεοσεβής is "something like a technical term in JosAsen; it is used to designate the Jews who revere the one and only God and observe appropriate *ethical standards*" (cf. p. 193) (*OTP* II, 206).

¹⁰⁵ These traditional attributes were used to describe godly behavior, and they were often in association with Joseph: "who worships God" (TNaph 1:10; TJos 6:7); "self-controlled" (4 Macc 2:2; TJos 4:1; 9:2; 10:2; cf. Gen 39:8); "wisdom and experience" (Jud 11:8; Jub 40:5; cf. Gen 41:39; the phrase ἐν σοφίᾳ καὶ ἐπιστήμῃ describes correct moral living more than the ability to know the truth in interpreting dreams. The word ἐπιστήμη usually means understanding obtained through learned experience and faithful living [*BAGD*, 300]); "spirit of God" (Jub 40:5; cf. Gen 41:38); "grace" (TJos 12:3) [Cf. Burchard, *OTP* II, 207 n. p.).

¹⁰⁶ Although Gen 41:38-39 does not explicitly relate the two elements in any other way than for the interpretation of the dreams, the background of chs 39-41 implicitly notes Joseph's willingness and God-empowered ability to live wisely and righteously (cf. examine the chart above). Furthermore, the preposition ἐπί ("upon") suggests that the Spirit invasively came down upon Joseph to empower him with wisdom whereas ἐν ("in") in Gen 41:38 implies more of a gradual indwelling as opposed to a sudden intrusion. The use of the word "upon" further affirms the notion that there was a close relationship between the two clauses which described the basis for Joseph's ethical behavior (cf. Wis 7.7, "Therefore I prayed, and understanding was given me; I called on God, and the spirit of wisdom came to me").

Spirit ("the spirit of the Lord is with him") which caused Joseph to walk wisely in righteousness (Jub 40:5).¹⁰⁷ Joseph is portrayed as a "man wise and knowledgeable," and the operating work of the Spirit in him (40:5) is interpreted as the *reason* ("because") for his prudent, ethical behavior.

Levison, on the other hand, argues that the early Jewish texts, unlike the interpretations found in Philo and Josephus, "exhibit neither a specific mode of revelation (e.g., prompting; guiding) nor an analogous conception of the mode in which the spirit is present (e.g., accompanying) sufficient to explain the exegetical movements that Philo and Josephus make in their interpretations of Daniel, Moses and Joseph."¹⁰⁸ According to Levison, the texts reflect a "readiness to attribute the extraordinary wisdom and insight of the heroic figures of Israel's past to the spirit...but [they do] not provide the precise affinity...with respect to the mode of the spirit's presence."¹⁰⁹ Levison seems to overlook other references to the works of the Spirit by limiting its function merely to the work of prophetic speech. In summarizing Philo's interpretation of Gen 41:38, Levison goes on to say that the process for Joseph "consisted of a prompting by the divine rather than an ousting of their consciousness."¹¹⁰ The passages which have been cited earlier (JosAsen 4:7 [9]; Jub 40:5) seem to support his argument of a "specific mode of revelation (e.g., prompting; guiding)" since the presence of the Spirit "with" (Jub 40:5) or permanently resting "upon" (JosAsen 4:7 [9]) Joseph suggests a "prompting". Levison, who should have placed greater emphasis on the literary contexts of both Jub 40 and JosAsen 4, fails to see that the works of the Spirit in these two passages are interpreted as the powerful agent who "prompts" Joseph to acts of righteousness and prudent living rather than for the purposes of inducing prophetic speech. The only reason why these Jewish texts lack "precision and detail" is because Levison has understood these texts strictly and rigidly in the context of prophetic insight. He wants to know "how" the spirit revealed some form of truth¹¹¹ or foreknowledge to Joseph, but the literary contexts of Jub 40 and

¹⁰⁷ Cf. TBen 8:3 ("he has no pollution in his heart, because upon him is resting the spirit of God") states that an individual is able to walk in purity because of the empowering Spirit residing in him; TSim 4:4 ("But Joseph was a good man, one who had within him the spirit of God, and being full of compassion and mercy he did not bear ill will toward me"); in Wis 9:17-18, the wisdom writer describes the inability of people to walk righteously in wisdom apart from the operative work of the holy spirit from on high ("Who has learned your counsel, unless you have given wisdom and sent your holy spirit from on high? [εἰ μὴ σὺ ἔδωκας σοφίαν καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων]. And thus the paths of those on earth were set right [διωρθώθησαν αἱ τρίβοι τῶν ἐπὶ γῆς], and people were taught what pleases you [γῆς καὶ τὰ ἀρεστά σου ἐδιδάχθησαν], and were saved by wisdom"). Sjöberg ("πνεῦμα," *TDNT*, Vol VI, 381) in describing one of the functions of the Spirit asserts that a "moral life (lived) according to the divine commandments is also the work of the Spirit," and this power also inspires men to live righteously.

¹⁰⁸ Levison, *The Spirit*, 180-1.

¹⁰⁹ Ibid, 180.

¹¹⁰ Ibid, 178.

¹¹¹ Levison (*The Spirit*, 180) also wrongly assumes that these Jewish texts do not present the

JosAsen 4 are concerned with presenting Joseph as a godly figure who, by the Spirit of God,¹¹² walked wisely, uprightly,¹¹³ and ethically.¹¹⁴

3.5.3.2 IQH 8:15, 20

3.5.3.2.1 Literary analysis of content/ context and structure

Once again, various texts in the *Hodayot* demonstrate that the activities of the Spirit were not limited to prophecy¹¹⁵ but expanded to the sectarians' enjoyment of their eschatological salvation.¹¹⁶ IQH 8:1-28 introduces several recurring themes throughout the hymn, namely the sovereign power, justice, and kindness of God. The first eleven lines are partially preserved, making it difficult to decipher the full content of the introduction, but there is enough evidence (few preserved phrases) to suggest that a description of the operation of God and the Spirit was intended. The phrase, "he brings (admits) into the number of" (line 2) can be referring to the people whom God had numbered or the stars which he had counted (cf. Ps 147:4).¹¹⁷ It is God who

Spirit as guiding Joseph, but nothing could be further from the truth. Once again, when the context is carefully examined, it is quite evident that the indwelling presence of the Spirit was what caused Joseph to know the truth in order for him to walk wisely and righteously.

¹¹² The Spirit was working "with" or "upon" Joseph, and hence ultimately "in" him. Levison (*The Spirit*, 180, n. 25) writes an extensive footnote concerning the discrepancy of the different prepositions that were used ("upon" or "with" as opposed to "in"), but if the Spirit is said to have been upon Joseph (and there is no record of the Spirit departing from Joseph's life), then it can be logically assumed that the Spirit which came "upon" Joseph continued to be "in" Joseph for the rest of his life. Nothing seems to refute this notion in any of the Joseph narratives.

¹¹³ Jub 40:6-11 elaborates about the "upright" character of Joseph, and this attribute, and not the ability to interpret dreams (although this thought is not totally excluded), was the basis for the praise which he received from Pharaoh ("And the Lord gave Joseph favor and mercy in the sight of the Pharaoh") and other servants ("all of those who did the king's work loved him because he walked uprightly and he had no pompousness or arrogance...and he ruled... the land uprightly"). Furthermore, the reference to the "spirit of the Lord is with him" is more closely connected to his ethical behavior ("wise and knowledgeable" and the references to his "upright" conduct) than it is to the interpretation of dreams (v 12, "And in that year Isaac died. And it came (about) just as Joseph related concerning the interpretation of the two dreams"). 40:12 is introducing a new movement ("And in that year Isaac died") in the literary unit and it is not a continuation of the logical flow of its preceding verses.

¹¹⁴ This is surely a non-invasive rather than an invasive act, which prompts only prophetic speech.

¹¹⁵ Gunkel believes that the power of wisdom afforded by the Spirit merely informs a man while not grasping him (*Influence*, 100; *sec* Turner, *Power*, 122). Turner finds Gunkel's conviction unconvincing since he does not view "informing" or "teaching" as a neutral act: "This appears to be a clear instance or false antithesis...many kinds of teaching and writing, secular as well as religious have the power to grip us and transform us. They exercise such power when they subvert our self-understanding and give us a different view of our universe, challenging our ideals and fundamentally reshaping our motivations-for to a large extent we are shaped by the 'stories' we believe" (*Power*, 122).

¹¹⁶ Turner, *The Holy Spirit*, 17.

¹¹⁷ The noun מִסְפָּר has a numerical function which describes the quantity of something. Cf. 2 Bar 21:10 and 23:4 describe God as the inscrutable One who alone is capable of counting the number of people for judgment ("the inscrutable One, and you know the number of men...And while many have sinned once, many others have proved themselves to be righteous..." [21:10]; "For when Adam sinned and death was decreed against those who were to be born, the multitude of those who would be born was numbered...And for that number a place was prepared where the living ones might live and where the dead might be preserved" [23:4]).

“brings” something into the number of his creation, testifying to his sovereign authority and power. Judgment is in his hand (line 4), and lines 6-7 imply that “nothing can be done” without God’s control and counsel. Furthermore, the references to the “fullness of heaven and earth” (מלוא ה[שמים והארץ] [line 11] and to God’s “glory” (כבודך) [line 11] supplement the theme of God’s authority and power. Nothing can be asserted with great confidence since lines 1-11 are partially preserved,¹¹⁸ but a few of the references seem to illustrate the sovereign activities of God. Lines 12-15 introduce God’s kindness (ברצו[נך]) which is another common theme found in this hymn. Although Holm-Nielsen is uncertain about the placement of lines 1-15, whether they are an ending of a previous psalm, an independent psalm or part of a new psalm,¹¹⁹ the recurring themes of God’s compassion, glory, justice, and the work of the Spirit seem to indicate that column 8 was written as one cohesive unit.

Table 11: Thematic Structure of 1QH 8

	1QH 8:1-15	1QH 8:16-28
[1] God’s sovereign authority and glory	“he brings into the number” (2); “and nothing is done” (6); “according to your advice” (ולעצתך) [7]; “the fulness of heaven and earth” “your glory” (11).	“Lord, great [in plans] and mi[ghty] in acts, everything is your work”; ברוך אתה אדוני; גדול [הע]צה ור[ב] העליליה אשר [מ]עשך הכול [16]. “of your glory” (כבודך) [17]; “you have done all this” (אתה עשית את כול אלה) [17].
[2] God’s justice	“judgment” (משפט) [4]; “of justice” (צדק) [13].	“the justice” (הצדקה) [17]; “just man” (צדיק) [18]; “just” (יצדק) [19].
[3] God’s kindness	“your kindness” (ברצו[נך]) [12]; “[forgiveness...for] my offence” (ולא תחנן ... על פשעי) [14];	“you have resolved...to take pity” (הואלתה לעש[ות]) [16]; “to show me favour by the spirit of compassion” חסד וחומני (ברוח רחמך) [17]; “to lavish your [kind]nesses” (להשלים חסד[ריך]) [19-20]; “of your kindnesses (חסדיך) [20] “And you, you are [a lenient] and compassionate [God,] slow to anger, full of favour...who forgives sin...” (24).
[4] God’s truth	“your truth” (אמתך) [12]; “to the truth of your covenant” (באמת ברייתך) [15]; “to serve you in truth...to love your will” (ולענך באמת) [15].	“by your will” (ברצו[נך]) [20]; “of your will” (רצו[נך]) [21]; “precepts” (מצו[ותיך]) [21, 25]; “of truth” (ואמת) [24];

¹¹⁸ Holm-Nielsen states that it is impossible to make any real sense out of the first few lines, but he, nevertheless, summarized the opening lines by noting that they represented the glory of God (*Hodayot*, 234).

¹¹⁹ Ibid, 234, 236.

	[רצונך] [15];	
[5] God's Spirit	"by [your] ho[ly] spirit..." ([ברוח קוֹרְשֶׁךָ] [10, 11, 15];	"with your holy spirit" ([ברוח קוֹרְשֶׁךָ] [20];

The term "spirit" occurs several times throughout the hymn,¹²⁰ but the phrase, "holy spirit," appears only three times and these are the references which should be attributed to the Spirit of God. The teacher lifts up a prayer of repentance (line 14), and then he asks to be strengthened¹²¹ by the work of the Spirit so that he might adhere (ולדבוק) to God's covenant, serve (ולעבדך) him in truth with a perfect heart, and love his will (line 15). This text clearly shows that the Spirit alone is the power of God who can bring about reformation in the hearts of people in order that they might walk according to the truth of God by loving, obeying, and serving him in righteousness. Lines 15 and 20 illustrate an individual who so desperately desired to be close to God, and, yet, because of his sin, he needed to plead that God would extend his compassion by forgiving him of his sins. He asked for the "forgiveness of [his] offence" (line 14) so that the Holy Spirit might purify him (לטהרני) and bring him nearer (ולהגישני) to God (line 20).¹²²

3.5.3.2.2 OT Parallels

Lines 10-11 seem to be dependent upon Isa 6:3. Although this dependency cannot be asserted with great certainty, there is consensus among scholars¹²³ who have reconstructed the lacuna in a similar manner:

1QH 8:10

ברוח קוֹרְשֶׁךָ ... ה[...]. ולא יוכ[ל]

¹²⁰ "Spirit" (line 14); "by the spirit of compassion" (line 17); "spirit of the just man" (line 18); "by the spirit which you have placed [in me,]" (line 19); "spirit of your servant" (line 22). These references are allusions to a man's spirit or to angels, but not to the Spirit of God. However, it is possible to view the phrase in line 17 as referring to the Spirit of God.

¹²¹ וּלְהַחֲזִיק is a verb which means to be strong, to overpower, or to be courageous, and the teacher prayed for the reality of God's presence, namely the Spirit, so that his despair and fear would be overcome by the Spirit's strength.

¹²² Turner (*Power*, 129) in agreement with Sekki (*The Meaning of Ruah*, 207-8) suggests that the 'holy spirit' and the 'spirit of truth' of 1QS 4:21 appear to include the divine Spirit. Both men, nevertheless, recognize that most of the other references to the "spirit" are to be conceived as human spirits or angels. Since there are heavy, dualistic allusions in 1QS (division of the two "spirits"; light/darkness imagery), the "spirit of holiness" in 1QS 4:21, like the other references in 1QS, is then best understood as a created angelic force or power and not as the Spirit of God (see § 3.6, 8 n. 44). The "spirit of holiness" in this context is contrasted to the acts of injustice which abhor justice and truth (line 24).

Turner (129) makes a key observation when he states that the "sharpest difference between the two would then be that 1QS is framed eschatologically, while 1QH speaks (proleptically?) from the perspective of one who already enjoys the benefits of the Spirit." I would just clarify by saying that all the members of the sectarian community did live with an eschatological frame of mind while performing daily acts of righteousness because they believed they were enjoying the beginnings of an end-time salvation realized through the work of the Spirit.

¹²³ F. G. Martínez, *The Dead Sea Scrolls Study Edition*, 157; Holm-Nielsen, *Hodayot*, 234; Mansoor, *The Thanksgiving Hymns*, 185.

by [your] holy spirit...

רוח קודש[שך] ... מלאה¹²⁵ [שמים והארץ] [כבודך מלאה כ...]
 [your] holy spirit...the fullness of he[av]en and earth [...]
your [glory].

Isa 6:3

קדוש קדוש קדוש יהוה צבאות
 Holy, holy, holy is the Lord of hosts
 מלא כל-הארץ כבודו
 the whole earth is full of his glory.

The context of the introduction of column 8 illustrates a prayer of supplication; whereas, Isaiah 6 describes a heavenly scene in which the prophet experienced the theophanic presence of Yahweh. The teacher of 1QH 8 recited the various divine attributes of God's holiness, justice, and kindness while declaring God as the sovereign Creator, who by¹²⁷ the power of his holy Spirit, had the capability of changing the lives

¹²⁴ It is difficult to know if this verb should be combined with the phrase רוח קודש which follows, as Martínez has suggested in his translation (*The Dead Sea Scrolls Study Edition*, 157); see Holm-Nielsen, 234. The Spirit is mentioned several times throughout the *Hodayot* and not once is there a reference to the Spirit not being able to do something (cf. 5:23-25; 7:12-13; 8:15, 20; 15:6-8; 17:32; 20:11-13). The context, once again, describes the sovereign reign of God and his Spirit in administering authority and power in creation, justice, kindness, and sanctification.

¹²⁵ In Isa 6:3, only הארץ is found, but the expression "heaven and earth" (השמים והארץ) is a common expression in the OT which communicates the fullness of God's sovereign power over creation (Gen 14:19, 22) or the completeness of the cosmos as a witness, testifying on behalf of God (Deut 4:26; 30:19). Later versions of the trisagion sometimes have "heaven and earth" (e.g. 2 En 21:1; QuEzra A29). Mansoor (*The Thanksgiving Hymns*, 185 n. 5) cites *Targum Jonathan* which also has השמים as in 1QH 8.11.

¹²⁶ This reconstruction appears to be the natural one for three reasons: [1] it (קודש) is paired with רוח; [2] it occurs again in lines 11 and 15; [3] it is dependent on Isa 6:3. Cf. Holm-Nielsen, *Hodayot*, 234 n. 1; Mansoor, *The Thanksgiving Hymns*, 185 n. 2, 4. Sekki (*The Meaning of Ruah at Qumran*, 74) asserts that "ruah with קודש in the singular would in itself be too strongly associated with the autonomous nature of God's Spirit to be associated with ruah as something which could be subject to the decisions and control of men." Most scholars regard the phrase רוח קודש as a reference to God's Spirit (Anderson, "The Use of 'Ruah'," 302; E. L. Beaven, "Ruah Hakodesh in Some Early Jewish Literature" [Unpublished Ph.D. dissertation, Vanderbilt University, 1961] 78, 92-3, 99-100; J. Becker, *Heil Gottes: Heils-und Südenbegriffe in den Qumrantexten und im Neuen Testament* [Studien zur Umwelt des Neuen Testaments 3; Göttingen: Vandenhoeck & Ruprecht, 1964], 162; O. Betz, *Offenbarung und Schriftforschung in der Qumransekte* [Wissenschaftliche Untersuchungen zum Neuen Testament 6; Tübingen: Mohr, 1960], 119-20, 124, 126, 130; O. Böcher, *Der johanneische Dualismus im Zusammenhang des nachbiblischen Judentums* [Gütersloh: Gerd Mohn, 1965], 38; Bruce, "Holy Spirit," 51-2; J. Carmignac and P. Guilbert, *Les Textes de Qumran Traduits et Annotés*, Vol. I [Paris: Letouze et Ané, 1961], 155 n. 9; A. S. van der Woude, "Melchizedek and the New Testament," *NTS* 12 (1966), 306; Holm-Nielsen, *Hodayot*, 288-9; Hans Hübner, "Anthropologischer Dualismus in den Hodayoth?" *NTS* 18 (1972), 283 (sec. Sekki, 74 n. 8); Sekki [*The Meaning of Ruah*, 72-74] in agreement with F. Nötscher [*Zur theologischen Terminologie der Qumran-Texte* (Bonner Biblische Beiträge 10; Bonn: Hanstein, 1956), 42] regards the spirit as the Spirit of God, not as a personal being distinct from God, but as an impersonal power. He distinguishes the Spirit of God from angelic beings).

¹²⁷ Holm-Nielsen (*Hodayot*, 235) also translates כ instrumentally as "through".

of his people. The teacher seems to have interpreted the trisagion¹²⁸ as a person's address to the "holy spirit," and this possible interpretation would then show the Spirit of God as belonging to the unique identity of God, whereby the Spirit exercised the power to create (cf. 8:2-3; 2 Bar 21:10; 23:4, see discussion in n. 112) and strengthen (line 15) that which was created by its sovereign power.

The psalmist begins another form of praise in line 16 by addressing God as the "Lord, great in plans and mighty in acts, everything is your work".¹²⁹ The psalmist is aware of his own innate sinfulness, and he expresses a desire to flee from all unrighteous deeds by being cleansed and walking according to the precepts of God. He realizes that only by appealing to God's kindness and compassion will he be purified and thereby have an opportunity to draw closer to God and to his will (lines 19-20). The expressions found in lines 20-22 echo cultic language which was used in the context of both the atonement (Lev 16:30) and the sinner's plea for God's pardon (Ps 51:1-13).¹³⁰

1QH 8:17, 20, 22

חסד וחחונני ברוח רחמיך...[חס]דיך...לטהרני ברוח קודשך ולהגישני ברצונך כגדול חסדיך.....לפניך
to show me favour by the spirit of your¹³¹ compassion...your kindnesses...to
purify me with your holy spirit to bring me near by your will according to the extent
of your kindnesses...in your presence...

Ps 51:1-2, 11

חנני אלהים כחסדך כרחמיך...ומחטאתי טהרני...אל-תשליכני מלפניך ורוח קדשך אל-חקק ממני
Be gracious to me, O God, according to your lovingkindness; according to the great-
ness of your compassion...and cleanse me from my sin...do not cast me
away from your presence, and do not take your Holy Spirit from me.

Although 1QH does not directly refer to Ps 51, there are enough significant

¹²⁸ 1QIs has only two קדוש and this fact has caused enormous debate (cf. N. Walker, "Origin of the Thrice-Holy," *NTS* 5 (1958/59), 132-33; "Disagion Versus Trisagion," *NTS* 7 (1960/61), 170-71; B. M. Leiser, "The Trisagion," *NTS* 6 (1959/60), 261-63). Some have thought that this trisagion was a Trinitarian reference (church fathers), but "Wilderberger (*Jesaja 1-12* [BKAT 10; Neukirchen-Vluyn: Neukirchener Verlag, 1972]) correctly notes that the thrice-holy formula is consistent with liturgical usage in Ps 99; Jer 7:4; 22:29" (Watts, *Isaiah 1-33*, 69). Oswalt (*The Book of Isaiah*, 181) notes that the two "holies" in the Qumran scroll are probably due to a haplography. The thrice-holy formula, which represents the fullness of God's glory and divine being, could possibly have been understood by the teacher as representing the fullness of God's presence epitomized in his Spirit (line 20) [cf. "to adhere" (ולדבוק); Holm-Nielsen has "cleave") is often used in the OT to show close association with God (Deut 10:20; Ps 63:9; 119:31, et al) (Holm-Nielsen, *Hodayot*, 235), and it was by the powerful agency of the Spirit that individuals would draw near to God.

¹²⁹ ברוך אתה אדוני גדול [העצה ור]ב העליליה אשר מעשיך הכול. Both Holm-Nielsen and Mansoor translate the words אדוני גדול as "Lord, Creator" (Martínez's earlier edition has this translation as well, *The Dead Sea Scrolls Translated*, 324). The phrase, "Lord, great in plans and mighty in acts" could be referring to God's powerful acts in creation, but the word גדול should not be translated as "Creator".

¹³⁰ Holm-Nielsen, *Hodayot*, 238.

¹³¹ Literally "Spirit of your compassion" or "your Spirit of compassion."

parallels to warrant careful investigation. The literary contexts are similar in that they both illustrate God's willingness to purify and pardon¹³² of sinners drawing their penitent souls nearer to his presence. The teacher in 1QH 8 appears to be less repentant than the psalmist in Ps 51 for the instructor boasts about his ability to "detest every work of iniquity" (line 18). There are no references to wicked acts or sinful deeds committed on the part of the hymnist; whereas, the psalmist displays a contrite heart by confessing his sins and wrongdoings ("my transgressions," "my iniquity," "my sin," "I have sinned," "done what is evil," "bloodguiltiness"). Even though the two writers have subtle differences, they were both fully aware that they could not receive pardon and draw intimately to God¹³³ without the Spirit's work of purification and sanctifying power in granting strength (1QH 8:15, 20; Ps 51:4, 13).¹³⁴

3.5.3.3 1QH 15:6-9

3.5.3.3.1 Literary analysis of content/ context and structure

The psalmist praised God for sustaining him with strength by the power of the holy Spirit. Although there had been much pressure from nearby opposition (lines 1-5, 7), the psalmist received power from the Spirit of God to stand against the wars of wickedness. The descriptive phrases of God's strengthening work combine to form a list of synonymously parallel statements: "you have sustained me with your strength (קורשכה הנפוחה)," ¹³⁵ "you have spread your holy spirit over me (בעזוכה סמכתני) (ורוח)," "you have fortified me (ותחזקני)," "you have placed me like a sturdy tower (עזו וחשימני כמגדל)". In addition to these parallel statements in lines 6-10, the prayer (lines 6-25) has been framed by a parallel structure with a chiasm (see Table 12 on pp 99-101): A or stanza A (lines 6-9), B or stanza B (lines 10-20a), A' or stanza C (lines 20b-25). Both stanzas A and C highlight God's sustaining the psalmist by empowering him to walk uprightly¹³⁶ in the midst of much opposition. Line 6 begins with an

¹³² See 1QH 8:24 (cf. Ex 34:6-7).

¹³³ A parallel text in 1QH 20:11-12 ("And I, the Instructor, have known you, my God, through the spirit which you gave to me, and I have listened loyally to your wonderful secret through your holy spirit") portrays the instructor as having known (ידעתיכה) and obeyed God through the instrumental assistance of the holy Spirit (ברוח קורשכה). Sekki (*The Meaning of Ruah*, 78) also maintains that the psalmist would be unable to know God or to approach him or to walk in obedience without the constant support and strength given to him by the power of the holy Spirit. Cf. W. D. Hauschild, (*Gottes Geist und der Mensch* [Beiträge zur evangelischen Theologie 63; München: Kaiser Verlag, 1972], 248-9) recognizes that the second reference to the "spirit" is regarding to the powerful Spirit of God (*sec.* Sekki, *The Meaning of Ruah*, 75).

¹³⁴ Holm-Nielsen (*Hodayot*, 240) suggests that the phrase, "to purify me with your holy spirit," is a conflation of Ps 51:4 ("and cleanse me from my sin") and 51:13 ("and do not take your Holy Spirit from me"). It is difficult to ascertain whether or not the author combined the two expressions; nevertheless, both authors seem to understand that a sinful individual wanting to draw close to the presence of God would need the Spirit in his heart.

¹³⁵ Cf. 1QH 8:15 ("to be strengthened by your holy spirit").

¹³⁶ Cf. 1QH 8:15 ("to be strengthened by your holy spirit, to adhere to the truth of your

introductory praise to God ("I give you thanks, Lord"), and the prayer's concluding line also rehearses the psalmist's exaltation of God's glory "([You, my Go]d...I am radiant with sevenfold li[ght,], in the li[ght which] you prepared for your glory. For you are my [ever]lasting luminary...)." The middle section (stanza B) contrasts the deceitful lips of the wicked with the truthful tongue of the righteous.¹³⁷ In both segments, God, being sovereign, pronounces either judgment or blessing since he alone has the authority and power to exercise justice. Although the wicked have oppressed the psalmist, God will provide vindication by judging the wicked and by establishing the righteous onto the paths of justice, glory, and peace (lines 13b-15). The parallel structure emphasizes the powerful work of God in upholding and exalting the psalmist who, by his own strength and ability, was unable to walk truthfully¹³⁸ according to the stipulations of God's covenant.

The presence of the chiasm can be observed in the theme of the opening phrases which is then paraphrased at the end of the prayer (lines 20b-25). Stanza A (lines 6-9) emphasizes the power and strength of God in sustaining the psalmist. The first three phrases which make up a tristich ("you have sustained"; "you have spread"; "you have fortified") represent a synonymous parallelism in which the theme expressed in line 6 is repeated again in the second and third lines. Then another couplet articulating the similar idea is introduced in lines 8b-9. The statements "you placed me like a sturdy tower, like a high wall," and "you founded my building upon rock...all my walls are like a tested unshakeable wall" also portray a synonymous parallelism since the subjects ("you"), verbs ("placed"; "founded") and objects ("tower"; "building") agree with one another.¹³⁹ There seems to be a another ring composition within this first stanza since the tristich stands parallel to the couplet in lines 8b-9. The limits of this first stanza can be placed at the end of line 9 since line 10 is coupled antithetically to line 11. This limit also supports the presence of the inclusio in stanza A.

Stanza B is introduced by an antithetical couplet in lines 10-11, and the various words ("me...holy council" and "spirit of destruction"; "my tongue" and "tongue of all"; "your disciples" and "the sons of guilt"), that are standing parallel in an adversative ("but"; ו) manner to one another, support this parallelism. Then two ground clauses (ב, lines 12 and 13) in lines 12-20a support the main statement concerning God's establishment (וְהָיָה כֵּן)¹⁴⁰ of his covenant with the righteous. The second ground clause has two couplets which are synonymously parallel. The phrase, "you know the

covenant".

¹³⁷ See the table (Table 12) of the literary structure below.

¹³⁸ Cf. 1QH 17:32 ("and with certain truth you have supported me. You have delighted me with your holy spirit"; וּבְאֵמֶת נִבֹּן סִמְכָתִי וּבְרוּחַ קֹדֶשְׁכָּה הִשְׁעֵשְׁעֵנִי).

¹³⁹ Cf. C. F. Burney, *The Poetry of Our Lord* (Oxford: Clarendon Press, 1925), 17.

inclination of every creature (or your servant)” (אתה ידעתה), in the beginning of lines 13 and 16 are identical, and this statement combined with the phrases, “you establish my heart [with] your teachings and with your truth” (ובל[מוריה ובאמתכה וחכן לבי]) and “you have established me for your covenant and I will cling to your truth” (באמתכה (העמדתני לבריתכה ואחמוכה respectively demonstrate that this is another synonymously parallel expression.¹⁴¹ This parallelism clearly determines the limits of this stanza (B) so that the final stanza (C) can be understood and accepted as beginning at line 20b.¹⁴²

Stanza C (lines 20b-25) recapitulates the ideas presented in the opening phrases of the inclusio. A series of parallel statements describes the sovereign hand of God working amidst his chosen people. The phrase, “you have made me a father” (אב (והשימני illustrates God’s willingness to exalt a despondent servant to the role of leadership, while the second portrays God as strengthening the psalmist (“you have exalted my horn”; (והרם קרני). The last line of stanza C provides a summary statement of God’s all-encompassing power in saving (עזרתה), strengthening (והרם קרני), establishing (וחכן), and blessing (והופעתה)¹⁴³ the psalmist.

The chiasm demonstrates that the only instrument of power alluded to in the outer rings of the parallel structure (stanzas A and C) is the holy Spirit of God. It was the Spirit of God who provided the strength and power for the psalmist to stand firmly in truth against his enemies while he pursued the stipulations of God’s covenant laws in righteousness.

Table 12: Literary Structure of 1QH 15:6-25

Stanza A. God, by the power of his Spirit, upheld the psalmist as he confronted opposition so that the psalmist would not stumble but become a strong tower not forsaking the covenant of God (lines 6-9).

1.1. you have sustained me with your strength (סמכתני בעוזכה),¹⁴⁴

¹⁴⁰ This is my reconstruction in light of parallel statements in lines 13b (“you establish my heart”; (לבי וחכן), and 25b (“and have established my foot”; (רגלי וחכן).

¹⁴¹ The space left blank at the end of line 15 in the manuscript poses no difficulty since the parallel couplets are clearly connected to one another.

¹⁴² Cf. G. Vermes, *The Dead Sea Scrolls in English*, 4th ed. (London: Penguin Books LTD, 1995), 212.

¹⁴³ Cf. Deut 33:2; Ps 50:2; 80:2; 94:1; 1QH 17:32 (“you have supported me. You have delighted me with your holy spirit, and until this very day you have guided me”).

¹⁴⁴ Holm-Nielsen translates סמכתני (סמך) as “upheld,” and Mansoor renders the verb as “support.” This term in the OT widely refers to support or strength which was provided by God. Sixteen of the 48 times it occurs in the OT are found in Leviticus and Numbers in reference to the laying on of hands upon the head of sacrifices. The other occurrences are often found in the Psalms (11x). In these contexts, the Lord is usually the subject since he is the one who imparts strength to those whose walk is blameless (Ps 3:5; 37:17, 24; 51:12; 54:4; 119:116; 145:14; Isa 36:6). This verb is frequently used with other words, suggesting help (or need) or is placed in contrast to verbs such as “to fall” (טל) [Ps 37:24; 145:14].

- 1.2. you have spread¹⁴⁵ your holy spirit (רוח קודשכה הניפוחה) over me so that I will not stumble,
- 1.3. you have fortified me against the wars of wickedness (מלחמות רשעה), and in all their calamities
- 2.1. you have n[ot] discouraged (me) from your covenant (מבריתכה).
- 3.1. You placed me like a sturdy tower (כמגדל עז), like a high wall,
- 3.2. you founded upon rock, my building (מבניתי) and everlasting foundations as my base, all my walls are like a tested unshakeable wall...

Stanza B. God judges the unjust acts of the wicked by silencing their deceitful lips, but he establishes the path of the righteous by causing them to walk truthfully and also by causing them to trust in his mercy and grace (lines 10-20a.).

- 1.1. you have placed me for the downtrodden of the holy council
you have [...] in your covenant (בבריתכה) and my tongue is like your disciples.
But there is no word for the spirit of destruction, nor is there a reply of the tongue of all the [so]ns of guilt, for silent will be lips of deceit.
- 1.1.1. For, at the judgment you pronounce guilty all those who harass me, separating the just from the wicked through me.
- 1.1.1.1 For you know the inclination (אתה ידעתה) of every creature, and scrutinize every reply of the tongue.
And you establish my heart [with] your [teachings and with your truth] (ותכן לבי) (בל)מוריה ובאמתה, to straighten my steps on the paths of justice, to walk in your presence on the frontier of [lif]e along tracks of glory {and life} and peace without e[nd] which will ne]ver stop....
- 1.1.1.2. you know the inclination (אתה ידעתה) of your servant that I [...] do not [re]ly [...] uplifting the he[art] and seeking shelter in strength; I do not have the defences of flesh, [...] there are no deeds of justice, to be saved from off[fence.] [with]out forgiveness. And I rely on the multi[tude of your compassion] and hope on the [abundance] of your kindness, to make the [planta]tion thrive, and make the shoot grow; to seek refuge in strength and [...in] your justice.
You have established me for your covenant (העמדתני לבריתכה) and I will cling to your truth, and...(ואחמזכה באמתכה)

¹⁴⁵ Holm-Nielsen (*Hodayot*, 131 n. 2) rightly concludes that the verb הניף (cf. 1QH 4:26) with רוח as its object does not occur in the OT, but two interesting passages connect these terms (Isa 11:15 and 30:28); more will be discussed in the OT Parallel section. The verb usually has the word יד as its object since God, as the subject, moves his "hand" back and forth, but 1QH 15:7 has the holy Spirit as the object which God waves (or "spreads out") over the psalmist. Some have suggested that the word should be translated as "sprinkle" (Ringgren, *Handschriften von Qumran* [Symbolae Biblicae Upsalienses 15; Uppsala: Wretmans, 1956], sec. Holm-Nielsen, *Hodayot*, 131; Mansoor [*The Thanksgiving Hymns*, 149] suggests that its usage is similar to רוח עליו in 1QS 4:21, although in a different literary context; Sekki, [*The Meaning of Ruah*, 79] also suggests that "to sprinkle/shed" is the probable correct expression since he believes "this would be most conceptually analogous to the use of similar expressions with *ruah* as God's Spirit in the Old Testament" [e.g., שפך in Ezek 39:29 and Joel 3:1-2, יצק in Isa 44:3, and ערה in Isa 32:15]) since the context illustrates an action in which God anoints or "sprinkles" the teacher with his holy Spirit. Although the allusion is a similar one, the common meaning of the verb should be employed since the picture describes God as "spreading" (Marcus Jastrow, *A dictionary of the Targumim, the Talmud Babli and Yerushalmi and the Midrashic literature, with an index of Scriptural quotations* [New York: Pardes Publishing House, 1950], sec. Holm-Nielsen, *Hodayot*, 131) the powerful presence of the Spirit over the psalmist.

Stanza C. God exalted the psalmist by granting him the responsibility of leadership, by strengthening him against the opposition, and by caring for his life with many blessings (lines 20b.-25).

- 1.1. You have made me a father (וְהָיִיתִי אֲבִי) for the sons of kindness, like a wet-nurse to the men of portent; they open their mouth like a chi[ld on the breast of its mother,] like a suckling child in the lap of its wet-nurse.
- 2.1. You have exalted my horn (וְהָרַם קִרְנִי) above all those who denounce me (כֹּל מְנַאֲצִי), and sca[tttered is the rem]nant of those who fight me, and those who bring a complaint, like straw in the wind, and my dominion is over...
- 3.1. [You, my Go]d, have saved (עֲזָרְתָּהּ) my life, and lifted my horn up high (וְהָרַם קִרְנִי לְמַעַלָּה). I am radiant with sevenfold li[ght,] in the li[ght which] you prepared for your glory. For you are my [ever]lasting luminary, and have established (וְהָכֵן) my foot on the le[vel ground].

Since the Hodayot typically illustrate the spirit or the character of man in negative terms,¹⁴⁶ the emphasis on the power of God in stanzas A and C seems appropriate. It would seem inconsistent, therefore, for the psalmist to boast about his “immovable strength (lines 6-7)” which he gained from “the holiness of his own personal spirit.”¹⁴⁷ If the psalmist had failed to recognize his inadequacies and inability to walk uprightly and to fight the forces of evil, then he would have had no need to thank God for the strength and power of the holy Spirit. Because he was aware of his sin and helplessness, he became “totally dependent on the constant external intervention of God’s holy Spirit for spiritual strength and insight.”¹⁴⁸ Some might argue that the “holy spirit” in line 7 could be alluding to an angelic being who assisted the psalmist to overcome his sin, but the context suggests a comparison between the “spirit of destruction” and the hymnist, and not the holy spirit. In other words, the holy spirit is not an angel (or spirit) of truth which is contrasted with the spirit of destruction. Line 11 introduces the “spirit of destruction,” and this reference is contrasted to its immediate context of the psalmist who says that his tongue (וּלְשׁוֹנִי) is like God’s disciples (line 10b). Line 11 draws the connection with its preceding verse by repeating the word for “tongue” (לְשׁוֹן), this time highlighting the deceitful lips of the sons of guilt. In addition

¹⁴⁶ 4:23, 25 (“[You, Lord, prevent] your servant from sinning against you, from tripping over all the words of your will. Engrave your com[mandments in him,] so that he can hold himself up against [fiendish] spirits...for your servant is a *spirit of flesh*”); 5:21 (“He is a structure of dust shaped with water, his base is the guilt of sin, vile unseemliness, source of impurity, over which a *spirit of degeneracy* rules”); 9:21-22 (“although I am a creature of clay...foundation of shame, source of impurity, oven of iniquity, building of sin, spirit of mistake, astray, without knowledge”); 11:21 (“the *corrupt spirit* you have purified from the great sin”); 19:12 (“and from a *depraved spirit*”); 23 frag. 2:17 (“the depravity of the hateful creature”). Licht (“The Doctrine of the Thanksgiving Scroll,” *Israel Exploration Journal* 6 [1956], 10) summarizes the theological view of the nature of man in 1QH as possessing “an almost pathological abhorrence of human nature” in which man is viewed as being “necessarily sinful, or morally imperfect” (*idem*, 11) [*sec. Sekki, The Meaning of Ruah*, 77].

¹⁴⁷ Sekki, *The Meaning of Ruah*, 78.

¹⁴⁸ *Ibid.*

to the evidence of contextual analysis, the chiasmic structure stresses that it is God (and not the inability of the sinful individual), the God who acts through his Spirit in order to assist the helpless one who is inadequate to support himself.¹⁴⁹

3.5.3.3.2 OT Parallels

Although the hymn does not have many direct references to a given OT text, the author's words echo numerous background themes.

Table 13

Themes	1QH 15:6-10, 19-25	OT Background
<u>1. God's support and strength</u>	<u>1. God's support and strength</u>	<u>1. God's support and strength</u>
1.1. סמך	1.1. "you have <u>sustained</u> me with your <u>strength</u> " (בעוזכה סמכתי).	1.1.1. <i>provision</i> : "and with grain and new wine I have <u>sustained</u> (סמכתי) him" (Gen 27:37). 1.1.6. <i>God's sustaining power</i> : "though he stumble, he will not fall, for the Lord <u>upholds</u> (סמך) him with his hand" (Ps 37:24). ¹⁵⁰
1.2 "strong tower"	1.2. " <u>sturdy tower</u> " ¹⁵¹ (כמגדל עוז)	1.2.1. "But there was a <u>strong tower</u> (ומגדל עוז)...and all the men and women...fled there and shut themselves in..." (Jdg 9:51). 1.2.2. "For you have been a refuge to me, a <u>tower of strength</u> (מגדל-עוז) against the enemy" (Ps 61:3). ¹⁵² 1.2.3. "The name of the Lord is a <u>strong tower</u> (מגדל-עוז)" (Prov 18:10).
1.3 "a wall"	1.3. " <u>high wall</u> " (כחומה נשגבה)	1.3.1. "We have a strong (עז) city; He makes salvation its <u>walls</u> (חומות) and ramparts" (Isa 26:1). 1.3.2. "Today I have made you a fortified city (לעיר) (מבצר), an iron pillar and a bronze <u>wall</u> (חומה) to stand against the whole land — against the kings of Judah, its officials, its priests and the people of the land" (Jer 1:18). 1.3.3. "Then I will make you to this people a fortified <u>wall</u> of bronze (לחומת נחשת בצורה); and though they fight against you, they will not prevail over you; for I am with you to save you and deliver you" (Jer 15:20).
1.4 "a rock"	1.4. you founded my building upon <u>rock</u> (סלע).	1.4.1. "For in the day of trouble he will keep me safe in his dwelling; he will hide me in the shelter of his tabernacle and set me high upon a <u>rock</u> " (Ps 27:5). 1.4.2. "He lifted me out of the slimy pit, out of the mud and mire; he set my feet on a <u>rock</u> and gave me a firm place to stand" (Ps 40:2). 1.4.3. "...chiseling your resting place in the <u>rock</u> ?"

¹⁴⁹ Ibid, 80.

¹⁵⁰ Cf. Ps 3:5; 37:17; 51:12; 54:4; 119:116; 145:14; Song of Sol 2:5; Isa 59:16; 63:5.

¹⁵¹ Holm-Nielsen (*Hodayot*, 131) states that this expression was used of God "who is the strength of the suppliant."

¹⁵² There are other biblical references of man's strength (Num 13:28; Jdg 5:21; 2 Sam 22:18; Isa 25:3) and God's power (1 Chr 16:11; Ps 21:1, 13; 28:7, 8; 46:1; 59:9, 16, 17; 62:7; 63:2; 66:3; 68:28, 34; 71:7; 77:14; 81:1; 93:1; 96:6; 105:4; 140:7; Isa 12:2; 45:24; 49:5; 51:9; 52:1; Jer 16:19; Mic 5:4; Hab 3:4).

		(Isa 22:16). 1.4.4. "I will make Jerusalem an immovable <u>rock</u> for all the nations" (Zech 12:3).
<u>2. God's Spirit</u>	<u>2. God's Spirit</u>	<u>2. God's Spirit</u>
2.1. "the pouring out of the Spirit"	2.1. "you have <u>spread</u> your <u>holy spirit</u> over me" (ורוח קודשכה הניפוחה). ¹⁵³	2.1.1. "with a scorching <u>wind</u> (בעים רוחו) he will <u>sweep</u> his hand (והניף ידו) over the Euphrates River. He will break it up into seven streams" (Isa 11:15). ¹⁵⁴ 2.1.2. "I have perfumed my bed with myrrh, aloes and cinnamon" (Prov 7:17).
<u>3. God exalts the psalmist</u>	<u>3. God exalts the psalmist</u>	<u>3. God exalts the psalmist</u>
3.1. "Exalting the psalmist"	3.1. "You have <u>established</u> me" (העמדתני). ¹⁵⁵	3.1.1. "O Lord, by your favor you have made my mountain to <u>stand firm</u> (העמדתה)" (Ps 30:8). 3.1.2. "And you have not given me over into the hand of the enemy but <u>have set</u> (העמדתה) my feet in a spacious place" (Ps 31:9).
3.2. "elevating the individual by giving him authority"	3.2. "You have <u>made</u> (תשימני) me a father." ¹⁵⁵	3.2.1. "he <u>appointed</u> (יישם) his sons as judges for Israel" (1 Sam 8:1). ¹⁵⁶ 3.2.2. "you have <u>made</u> (תשימני לראש גוים) me the head of nations" (Ps 18:43). ¹⁵⁷ 3.2.4. "I will <u>establish</u> (ושמתי) his line forever..." (Ps 89:30). ¹⁵⁸
3.3. "lifting up"	3.3. "You have <u>exalted</u> " (וחרם).	3.3.1. "the horns of the righteous will <u>be lifted up</u> (תרוממנה קרנות צדיק)" (Ps 75:10). ¹⁵⁹
3.4. "strength"	3.4. "my <u>horn</u> above all" (קרני).	3.4.1. "my <u>horn</u> (קרני) is exalted in the Lord" (1 Sam 2:1). ¹⁶⁰
3.5. "receiving the light of God"	3.5. "I am <u>radiant</u> (הרופעתי) with sevenfold li[ght] (באור)." (באור)." (באור)." (באור)."	3.5.1. "God <u>shines forth</u> (הרופיעת)" (Ps 50:2). ¹⁶¹ 3.5.2. "The Lord is my <u>light</u> (אורי) and my salvation" (Ps 27:1). ¹⁶² 3.5.3. " <u>Light</u> (אור) is shed upon the righteous" (Ps 97:11). ¹⁶³ 3.5.4. "the <u>light</u> of the sun will be <u>seven times</u> brighter, like the light of seven days" (Isa 30:26).

¹⁵³ The very odd use of נזף here in 1QH could possibly mean "to sprinkle."

¹⁵⁴ Cf. "His breath (רוחו) is like a rushing torrent, rising up to the neck. He shakes (להנפה) the nations in the sieve of destruction..." (Isa 30:28).

¹⁵⁵ Holm-Nielsen (*Hodayot*, 134) rightly suggests that the parent illustration, although it was used elsewhere in the *Hodayot* of God's relationship to the members of the covenant (1QH 17:35-36), should be understood within the context of this hymn referring to the special role which the psalmist played in the sectarian community. The scriptural background of the hymn (see the table above) seems to signify that the teacher was a leader in the community, and "it is therefore difficult to avoid the impression that the words here also signify some sort of position of authority" (*idem*).

¹⁵⁶ Cf. 1 Sam 8:5, 12; 10:19; 2 Sam 18:1; 23:23; Isa 3:7.

¹⁵⁷ Cf. "He made (שמי) him master of his household, ruler over all his possessions" (Ps 105:21); "But he lifted the needy out of their affliction, and increased (יישם) their families like a flock" (Ps 107:41).

¹⁵⁸ Cf. Ps 66:9.

¹⁵⁹ Cf. Ps 3:3; 75:5; 89:24; 92:10; 112:9.

¹⁶⁰ Cf. Ps 75:10; 89:17, 24; 112:9; Lam 2:17; 148:14.

¹⁶¹ Cf. Deut 33:2; Job 3:4; Ps 80:1; 94:1.

¹⁶² Cf. Ps 4:6; 44:3; 76:4.

¹⁶³ Cf. Ps 97:11; 118:27.

		3.5.5. "For the Lord will be your everlasting light (לֹאֹרֶשׁ)" (Isa 60:20). ¹⁶⁴
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All these scriptural references highlight the authority of a sovereign God who controls the destiny of both the wicked and the righteous. The author of this hymn highlights the power and authority of God throughout the psalm by alluding to common OT phrases which describe the omnipotence of God. The four expressions surveyed from stanza A ("to sustain"; "strong tower"; "wall"; "rock") clearly represent the concept of strength, and the parallel background passages support this idea as well. The phrase, "spread your holy spirit," in line 7 stands parallel to the previous line and situates the expression "holy spirit" with its equivalent word, "strength." The terms in the last stanza also bear great resemblance to OT statements typically used in ascribing majesty to God, but the author of this hymn applied them directly to the psalmist himself, presumably (see line 25) in the sense that he reflected God's light.

The background parallel texts for the verbs listed in stanzas A and C also reveal God's irresistible power which effected the psalmist's ethical behavior. Furthermore, the citation of רוח in line 23 ("like straw in the wind"), although it is used in the context of judgment, is a reference to the invisible and uncontrollable force of nature, commonly known as wind. The OT use of this word is typically associated with the unpredictable force of nature which often brought the judgment of Yahweh.¹⁶⁵ Thus, this use of "wind" in line 23 emphasizes the powerful force of nature as God's agent to carry out his sovereign plan of judgment. Similarly, the spirit of God mentioned in line 7 was not the power of God which brought punishment for the wicked but it empowered the chosen people to lead lives of righteousness.

3.5.4 Eschatological Spirit of New Life

3.5.4.1 JosAsen 8:9 [10-11]

3.5.4.1.1 Literary analysis of content/context and structure

In chapter 5 of *Joseph and Aseneth*, Aseneth flees from her parents' presence when she hears that Joseph is standing before the doors of their courtyard (5:1-3). She, nevertheless, could see Joseph from her large window, and once she got a glimpse of his appearance, she was cut to the heart because she knew she had acted foolishly (6:1-8). The next scene shows Joseph entering into the house of Pentephres, and as he prepared himself to dine at a table alone, he looked up and saw Aseneth peering through the window. He became scared thinking that the strange woman might sexually molest him, but Pentephres reassured Joseph that this was his daughter who

¹⁶⁴ Cf. Isa 30:26.

¹⁶⁵ Block, "רוח," *NIDOTTE*, Vol 3, 1073-74. Cf. Ps 35:5; 48:8; 78:26; 83:13; Eccl 8:8; Isa 17:3; 28:2; Jer 18:17; Ezek 17:10; Hos 13:15; Jon 4:8.

would never consider doing such a thing because she was a virgin like himself, hating every man (7:7-8 [8-11]). Then Aseneth's mother immediately brought her daughter downstairs to meet Joseph, and as Aseneth stood before him, she responded to her father's command to kiss her brother. But Joseph resisted the offer saying that it was not appropriate for a man who worships God to kiss the lips of a strange woman who worships idols (8:1-7). When Aseneth heard these words, "she was cut (to the heart) strongly and was distressed exceedingly...and her eyes were filled with tears. And Joseph saw her, and had mercy on her exceedingly, and was himself cut (to the heart)" (8:8-9). Joseph then put his right hand upon her head and prayed for her.

*Table 14: Literary Structure of Joseph's Prayer (JosAsen 8:9 [10-11])*¹⁶⁶

A: Addressing the Most powerful and sovereign God who alone has the authority to create

1.1. Lord (Κύριε)

1.1.1. God of my father Israel (ὁ θεὸς τοῦ πατρός μου Ἰσραήλ),

1.1.2. the Most High (ὁ ὑψιστος),

1.1.3. the Powerful One (ὁ δυνατός)¹⁶⁷

B: God the life giver

2.1. who gave life to all (things) [ὁ ζωοποιήσας τὰ πάντα]

C: God's work of election

3.1. and called (them) [καὶ καλέσας]

3.1.1. from the darkness to the light (ἀπὸ τοῦ σκότους εἰς τὸ φῶς)

3.1.2. and from the error to the truth (καὶ ἀπο τῆς πλάνης εἰς τὴν ἀλήθειαν)

3.1.3. and from the death to the life (καὶ ἀπο θανάτου εἰς τὴν ζωὴν)

A': A shorter address

1.1. You, Lord (σὺ κύριε)

B': God makes a new creation

2.1. give life and bless this virgin (σὺ αὐτὸς κύριε ζωοποίησον καὶ εὐλόγησον τὴν παρθένον ταύτην)

2.1.1. Joseph prays for Aseneth's conversion

2.1.1.1. and renew her by your spirit (καὶ ἀνακαίνισον τῷ πνεύματί σου)

2.1.1.2. and form her anew by your hidden hand (καὶ ἀνάπλασον αὐτὴν τῇ χειρί σου τῇ κρυφαίᾳ)

2.1.1.3. and make her alive again by your life (καὶ ἀναζωοποίησον τῇ ζωῇ σου)

2.1.2. Joseph prays for Aseneth to receive the gift of spiritual life

2.1.2.1. and let her eat your bread of life (καὶ φαγέτω ἄρτον ζωῆς σου)¹⁶⁸

2.1.2.2. and (let her) drink your cup of blessing (καὶ πιέτω ποτήριον εὐλογίας σου)

¹⁶⁶ M. Hubbard ("Honey for Aseneth: Interpreting a Religious Symbol," *JSP* 16 [1997], 100) also acknowledges the prayer to be bipartite (each section being introduced by the vocative Κύριε) consisting of an address and an appeal, each having two strophes.

¹⁶⁷ Some variant readings have "Jacob", but the text is uncertain (C. Burchard, *OTP* II, 213).

¹⁶⁸ Chesnutt (*From Death to Life* [JSPSS 16; Sheffield: Sheffield Academic Press, 1995], 52) asserts that "to eat the bread of life is to belong to the elect people of God (by birth or conversion) and thus to participate in divine life, wisdom and truth." He also (52) suggests that Sängner ("Jüdisch-hellenistische Missionsliteratur und die Weisheit," *Kairos* 23 [1981], 231-42) developed the idea that *Joseph and Aseneth* stood in the Jewish tradition, understanding manna as spiritual food, and therefore, Aseneth similarly received life by eating the manna ("bread of life") given in the form of a honeycomb. There seems to be a consensus about equating this element of honey with the manna found in Ex 16, but Hubbard ("Honey for Aseneth," 97-110) has suggested *The Epistle of Barnabas* 6.8-7.2 as another potential parallel.

C': God has the chosen people numbered so that they might receive eternal rest

- 3.1. and number her among your people (καὶ συγκαταριθμήσον αὐτὴν τῷ λαῷ σου)
that you have chosen before all (things) came into being (ὅν ἐξελέξω πρὶν γεννηθῆναι τὰ πάντα)
- 3.2. and let her enter your rest (καὶ εἰσελθάτω εἰς τὴν κατάπαυσίν σου)
which you have prepared for your chosen ones (ἣν ἐτοίμασας τοῖς ἐκλεκτοῖς σου)
- 3.3. and (let her) live in your eternal life for ever (and) ever.

In his prayer for Aseneth's conversion, Joseph recounts some of the earlier words which were spoken to Aseneth:

May the Lord God who gives life to all (things)

bless you (8:3).

Lord God of my father Israel...who gave life to all (things)...

bless this virgin (8:9[10]).

It is not fitting for a man...who will bless with his mouth the living God and eat blessed bread of life and drink a blessed cup of immortality...to kiss a strange woman who will bless with her mouth dead and dumb idols and eat from their table bread of strangulation and drink from their libation a cup of insidiousness...(8.5).

from death to life...and let her eat your bread of life, and drink your cup of blessing (8:9[11]).

Three major themes appear in Joseph's prayer: [1] The sovereign power and activity of God in the whole process of redemption (election, creation, salvation, glorification); [2] creation/ or the new creation; [3] election. The prayer is divided into two parts (part I=A, B, C; and part II=A', B', C'), both parts rehearsing the three themes. The themes of sovereignty (A), creation/ new creation (B) and election (C) are introduced in part I; then they are recapitulated in the same parallel order in part II (A', B', C'). Joseph begins the prayer by addressing God as the "Lord God of my father Israel, the Most High, the Powerful One," and these common references which frequently occur throughout the book,¹⁶⁹ emphasize the sovereign authority of God. The title, "God of my father Israel" reminds the reader of the covenantal relationship which God established with his people; the second divine designation, "the Most High," portrays the supremacy and the loftiness of God who dwells above the heavens.¹⁷⁰ After introducing the themes in the initial address, the author unfolds their meaning in fuller detail.¹⁷¹ Section B refers to God as the one who gives life to all things. This verb, ζωοποιήσας, which parallels its other use in B', also appears in

¹⁶⁹ "Lord," 3:3; 6:7; 8:3, 7; 11:7, 9, 17, 18; 12:1-6, 8, 11-15; 13:1, 2, 7, 8, 12, 15; 14:7; 15:7, 12; 16:14, 16; 17:6, 10; 18:11; 19:5, 8, 9; 21:4, 6, 10-21; 26:8; 27:10, 11; 28:10, 14; "God of my father Israel," 7:4; "Most High," 8:2; 9:1; 11:9, 17; 14:7; 15:7, 8, 12; 16:14, 16; 17:6; 18:9; 19:8; 21:6, 15, 21; 22:9, 13; 23:11; "Powerful One," 3:4; 4:7; 11:9; 18:1, 3.

¹⁷⁰ Cf. Gen 14:18; Num 24:16; Ps 7:17; 18:13; 91:1; Isa 57:15; Dan 7:22; Jud 13:18; Tob 1:4; Sir 12:2.

¹⁷¹ Since Yahweh is the Sovereign and Powerful God who saves his chosen people, Joseph recognizes that he is fully capable of providing new life for Aseneth.

20:7, and these three texts explain the powerful work of God in providing life.¹⁷² *ζωοποιέω* in the LXX refers specifically to supernatural life in which God creates life¹⁷³ or revives people who are in need of spiritual deliverance or renewal.¹⁷⁴ M. Endo provides an interesting discussion on this verb, *ζωοποιέω*, when he attempts to link the word to the context of creation. He contends that, “who gave life to all (things) and called (them) from darkness to the light,” is an expanded exegesis of Gen 2:7 (Isa 42:5) and Gen 1:1-3 respectively.¹⁷⁵ It is quite possible that the creation account in Genesis was in the author’s mind since this verb in *Joseph and Aseneth* 8:9 along with its closest biblical parallel (Neh 9:6) seems to suggest that it was applied within a creational context.¹⁷⁶ The verb in *Joseph and Aseneth* describes God’s provision of life in three ways: [1] life during creation (8:9, “who gave life to all things”); [2] life in the new creation (8:9, “make her alive again by your life”); [3] life in the resurrection (20:7, “God who gives life to the dead”). However, Endo’s chiasmic analysis seems to be influenced by the phrase, “who gave life to all (things)” since he interprets the statement, “called from the darkness to the light”¹⁷⁷ in the motif of the creation account. He perceives the first part (up to the statement, “from darkness to light”) as an allusion

¹⁷² Burchard contends that the expression, “‘He who gives life to the dead’ had become all but a definition of God in Judaism” (*OTP* II, 234). This reference to the resurrection is parallel to 2 Macc 7:28f.

¹⁷³ 2 Kgs 5:7; Neh 9:6.

¹⁷⁴ Jdg 21:4; Ez 9:8, 9; Ps 70 (71): 20; Eccl 7:12.

¹⁷⁵ Endo, *Johannine prologue*, 89.

¹⁷⁶ Neh 9:6 says that “you give life to all things,” (σὺ ζωοποιεῖς τὰ πάντα καί). The expression τὰ πάντα is a standard way of referring to the whole creation. In a private conversation, Endo generously clarified his position by saying that the *matter* of emphasis was on the creation account, but he agreed that there could be a salvific application. He believes that the second part of the chiasm is developing the salvific use of the creation motifs, even though the focus in sections B and C was not on salvation.

¹⁷⁷ Although I agree with Endo’s suggestion that this phrase is an expanded exegesis of Gen 1:4-5, the author seems to be applying this scriptural background, not to highlight the creation account, but to apply it in a spiritual way within a salvific context. Aseneth (15:12) speaks to the heavenly man saying, “Blessed be the Lord your God the Most High who sent you out to rescue me from the darkness (ἀπὸ τοῦ σκότους),” and she refers to herself as having been saved from the darkness of her sin. Burchard also sees this spiritual application since he quotes Acts 26:18 (ἀπὸ σκότους εἰς φῶς); 1 Pet 2:9 (τοῦ ἐκ σκότους ὑμᾶς κατέσταντος εἰς...φῶς); and 1 Clem 59:2 (ἐκάλεσεν ἡμᾶς ἀπὸ σκότους εἰς φῶς) as his prooftexts. Furthermore, Chesnutt (*From Death to Life*, 97-104) builds an argument for strong social tensions between Jews and Gentiles; and therefore, this complex social matrix can be resolved by the story of Aseneth’s conversion. He contends that the text draws a contrast between the two classes of people, those who worshipped the living God and those who worshipped idols (8:5-7). “The prayer of Joseph on Aseneth’s behalf (8.9), which immediately follows the passage just examined, further heightens the contrast between existence as a pagan and existence as a member of God’s elect people: the one is darkness, the other light; the one is error, the other truth; the one is death, the other life...darkness and death...is the lot of those outside the pale of God’s elect” (*idem*, 100; cf. 180). Hubbard (“Honey for Aseneth,” 100-101), similarly, suggests that the metaphors of light/darkness (cf JosAsen 15:12), error/truth, and death/life (cf JosAsen 20:7) are common soteriological conversion terms. Cf. Burchard (*OTP* II, 191), likewise, mentions that “the pairs of opposites, darkness and light, error and truth, death and life-for all that they may designate in other

to the creation account which he then identifies in a chiastic form with the second tricola (the rest of the prayer) concerning the theme of salvation.¹⁷⁸ He rightly connects one of the inner bicola (B and B' in his chiastic outline),¹⁷⁹ but he does seem to be forcing a parallel between the outer most phrases in the inverted sequence. A and A' are vaguely related to one another,¹⁸⁰ and the three synonymously parallel statements in sequence C, "from the darkness to the light, and from the error to the truth, and from the death to the life," represent a tristich which should be interpreted as a series modifying the verb, "to call" (καλέσας).

Sections A' and B' clearly parallel A and B from the first part of the prayer, and C', which makes reference to the chosen people of God ("your people," τῷ λαῷ σου; "you have chosen," ὃν ἐξελέξω; "your chosen ones," τοῖς ἐκλεκτοῖς σου), symmetrically parallels the ideas in section C ("called," καλέσας).¹⁸¹

The parallel verbs ("renew," ἀνακαίνισον; "form anew," ἀνάπλασον; and "make alive," ἀναζωοποιήσον;) in section B' describe more specifically the process of conversion¹⁸² or the granting of new creational life.¹⁸³ Joseph recognizes that new life

texts-do not in *Joseph and Aseneth* denote a dualism of spheres, eons, or opposite reigns of God and Satan; they denote two ways of life."

¹⁷⁸ Ibid, 90.

¹⁷⁹ Ibid. The two tricola sequence:

A Lord God of Israel....

B who gave life to all

Creation C who called (them) out from the darkness to light

Salvation C' who (called the people) from the error to the truth
and who (called the people) from the death to the life

B' Give life...cup of blessing

A' Number her among...God's chosen people

¹⁸⁰ He does not provide a thorough explanation for the comparison of A and A' in his thesis, but in a private conversation, he tried to clarify his analysis to me by saying that the statement about "the Lord God of Israel" should be linked with the last section concerning the acceptance of Aseneth as a chosen one of God.

¹⁸¹ The verb καλέω can mean an individual is called out of spiritual darkness into light as God's choice for salvation. Καλέω is often used in naming objects or persons, highlighting the authority and ownership (Gen 1:5; 2:19; 17:5; 32:28; 35:10) of the one who calls (cf. L. Coenen, "καλέω," *NIDNTT*, Vol I, 272). Many references in the LXX (esp Isa) interpret the verb καλέω as a divine activity whereby God calls those whom he has predestined (Wis 11:25; Sir 36:17; Hos 1:10; Zech 8:3; Isa 41:9 ["I called you...you are my servant; I have chosen you," ἐκόλεσά σε καὶ εἰπά σοι παῖς μου εἰ ἐξελεξάμην σε]; 42:6; 43:1; 45:3, 4; 48:1, 12; 49:1; 51:2; 54:6; 56:7; 61:6; 62:2, 4, 12).

¹⁸² Chesnutt (*From Death to Life*, 148), on the other hand, does not define "conversion" in a salvific way or as "an actual process of re-creation effecting" ontological transformation of Aseneth's essential nature, but he defines "conversion" as "the reorientation of a person's life from a pattern of attitudes, beliefs, and practices judged to be wrong or inferior to another judged to be right or superior" (*idem*, 16); cf. A. D. Nock, *Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo* (Oxford: Clarendon Press, 1933), 6-7. Although Hubbard ("Honey for Aseneth," 99-103) embraces Chesnutt's argument, he seems to understand conversion in a salvific sense since he says, "'life,' in fact, may be the single most theologically evocative idea (he has noted 44 occurrences in the various cognates of the word 'life') in *Joseph and Aseneth*" (*idem*, 102).

¹⁸³ Although Chesnutt argues that the narrative warrants no description of an ethical re-creation (*From Death to Life*, 148), the evidence of the creational and 'soteriological' language promotes not only an "advancement from the nothingness of heathen existence to the glorious existence of the one

could only happen by means of personal agency ("by your spirit," τῷ πνεύματί σου; "by your hidden hand," τῇ χειρὶ σου τῇ κρυφαίᾳ; "by your life,"¹⁸⁴ τῇ ζωῇ σου), by the powerful, life-giving work of God. These expressions have scriptural parallels in creation account narratives.¹⁸⁵ The reference to "spirit" is framed in synonymous parallelism outlining a tristich in which both power and life are presented. The following couplet (§ B' 3.1.2) similarly highlights Aseneth's receiving of the gift of spiritual life.¹⁸⁶

The prayer is framed as a symmetrical parallelism in which the two parts mirror one another in sequence. The whole prayer is also thematically outlined within a salvific context which emphasizes the powerful work of God in calling his elect people out of spiritual darkness into new creation. This spiritual life, which Aseneth eventually receives, is a major motif in this prayer ("gave life"; "from the death to the life"; "give life"; "renew"; "form anew"; "make alive"; "by your life"; "bread of life"; "before all things came into being"; "live in your eternal life"), and the personal agency and the source of life stem from the Spirit, the powerful, life-giving instrument of God.¹⁸⁷ Furthermore, the explanation concerning Aseneth's conversion highlights the renewing power of the Spirit.¹⁸⁸ References to the Spirit of God in *Joseph and Aseneth*

who worships God," but also a radical spiritual conversion and ontological transformation which grants Aseneth new life (JosAsen 8:9, "and renew her by your spirit, and form her anew by your hidden hand, and make her alive again by your life"). Chesnutt in other places seems to suggest that Aseneth became a new creation since he states that she was able to attain "supernatural life and vitality" (*idem*, 143). He also clearly understands that there is a close relationship between God's activity in creation and in conversion (*idem*, 145). In 15:5, the heavenly visitor states that Aseneth had already been converted to new life ("behold, from today, you will be renewed and formed anew and made alive again"). Considering that creational language is applied salvifically in highlighting new creational life, Aseneth's conversion should be understood not only as an advancement from idolatry to worshipping the true God, but also as a spiritual conversion for Aseneth passing from death to life.

¹⁸⁴ This case is a dative of means rather than personal agency since the noun is impersonal, but in light of the parallel series of words, "by your life" could represent the very character of God as the life-giver.

¹⁸⁵ [1] Gen 1:2; [2] Isa 41:20; 48:13; [3] Gen 2:7. Since there are other scriptural themes being alluded to in the second part of the parallel structure, both parts of the prayer should be understood within a salvific context.

¹⁸⁶ Joseph's prayer is answered favorably when the heavenly man announces Aseneth's conversion and acceptance as a true, chosen child of God ("Behold, from today, you will be renewed and formed anew and made alive again, and you will eat blessed bread of life, and drink a blessed cup of immortality" [Ἴδου ἀπὸ τῆς σήμερον ἀνακαινισθήσῃ καὶ ἀναπλασθήσῃ καὶ ἀναζωοποιηθήσῃ καὶ φαγῇ ἄρτον ζωῆς καὶ πίεσαι ποτήριον ἁθανασίας καὶ χρισθήσῃ χρίσματι τῆς ἀφθαρσίας]).

¹⁸⁷ The last two lines of the tristich ("by your hidden hand," and "by your life") provide a detailed explanation of the identity and function of the instrument ("your spirit") of conversion. That is, the eschatological Spirit of new life is the power ("hand") of God who converts the spiritually dark into a new creation. Turner states, contrary to what some might suggest (e.g. Menzies [*Development*, ch 13] who argues that a soteriological pneumatology was absent until Paul's treatment of it in 1 Cor 2 [sec. in Turner, *The Holy Spirit*, 109-10]), "the concept of the Spirit being involved in creation, eschatological new creation, and restorationist transformation is not...foreign to...Judaism" (*Power*, 161; e.g. Isa 32:15; 44:3; Ezek 11:19; 18:31; 36:26; 37:5-6, 14; JosAsen 8:9; 19:11; Jub 1:20-25).

¹⁸⁸ Mss D and E add τῷ ἁγίῳ. Burchard also suggests that the "Spirit" in JosAsen represents

represent either the transformational power (4:8; 19:11), the eschatological Spirit (8:9) or breath of new life (12:1; 16:9), or life itself (16:14; 19:11).¹⁸⁹

3.5.4.1.2 OT Parallels

The four parallel verbs (ζωοποιήσον [ζωοποιήσας]; ἀνακαίνισον; ἀνάπλασον; ἀναζωοποιήσον)¹⁹⁰ used by Joseph in describing Aseneth's conversion have few OT parallels.¹⁹¹ Although clear scriptural allusions are scarce, it is highly probable, in light of the similar themes in both contexts, that the scriptural background of Ezek 36 inspired the parallel expressions in line 9 [10-11]. In attempting to define the compound verbs, Hubbard states that "while each of these verbs could be examined with profit independently, the author's main point in piling these ἀνα- ('again,' 'anew') clauses on top of each other is to depict conversion as a completely transforming event, the defining feature of which is newness."¹⁹² Furthermore, the thematic focus of Ezek 36:16-37:14¹⁹³ is on the restoration and renewal of the people of Israel.¹⁹⁴ Since both texts illustrate the activity of conversion, the similar ideas and terminology found in Ezek 36 (and perhaps ch 37) surface as the background source for JosAsen 8:9.¹⁹⁵

supernatural vitality "rather than miraculous power by which exorcisms, glossolalia, or prophetic inspirations are caused" (OTP II, 213).

¹⁸⁹ The citation in 26:6 is a reference to the human spirit.

¹⁹⁰ Hubbard ("Honey for Aseneth," 102, n. 19) states that compound verbs are not often found in the literature of this period, but in their unprefixed forms, they are common enough in the biblical tradition.

¹⁹¹ Chesnutt (*From Death to Life*, 73) states that "the second pillar of support for the Christian character of Joseph and Aseneth which has crumbled in recent years is the assumption that many ideas in the document are foreign to Jewish thought and can only be Christian." He further says that "Holtz" ('Christliche Interpolationen in "Joseph und Aseneth"', NTS 14 [1968], 482-97) more recent arguments that rebirth...would not be possible in a Jewish work" is simply "no longer tenable in view of the contemporary appreciation of the pluralism that characterized ancient Jewish belief, liturgy and practice" (*idem*).

¹⁹² "Honey for Aseneth," 103.

¹⁹³ The author of JosAsen may have read Ezek 37 as referring to both conversion and the resurrection, but most Jews read ch 37 as describing the literal resurrection of the dead.

¹⁹⁴ W. Zimmerli (*Ezekiel 2* [Hermeneia; Philadelphia: Fortress, 1983], 248-49) emphasizes the creative act of God who makes something new by renewing the stone heart and replacing it with a new heart and spirit so that it will become alive again. M. Greenberg (*Ezekiel 21-37* [AB 22A; New York: Doubleday, 1997], 730) seems to miss the emphasis of God's powerful work of renewal. Rather than referring to the "Spirit" as God's powerful, creative agent of renewal and re-creation, he associates the spirit with God's "own impulsion to goodness and righteousness (*idem*).

¹⁹⁵ Chesnutt (*From Death to Life*, 173) asks the question, "against what background is this soteriological imagery to be understood?" Although some like Holtz ('Christliche Interpolationen,' 485) resist the idea of any Jewish influence, "the language of new creation appears often enough in rabbinic sources in connection with proselytism to demand serious consideration in our attempt to illuminate Aseneth's conversion" (*From Death to Life*, 173). Chesnutt (*idem*) also observes that the imagery of the new creation is envisioned in the Hebrew Bible (cf. Isa 65:17-25; 66:22). How then can he suggest there is no implication in *Joseph and Aseneth* about a real, new creational conversion? He argues that "the proselyte is not considered to have undergone a process actually effecting some sort of re-creation; rather, he or she is to be reckoned *as though* created anew. The emphasis is on the creature (Geschöpf) rather than the creating (Schöpfung)" [*idem*] (cf. E. Sjöberg, 'Neuschöpfung in den Toten-Meer-Rollen,' ST 9 [1955], 45, 54-55, 61-62). This analysis seems to be unfairly selective. Surely,

JosAsen 8:9 [10-11]

give life and bless this virgin

(ζωοποιήσον)

and renew her

(καὶ ἀνακαίνισον)

and form her anew

(καὶ ἀνάπλασον αὐτήν)

and renew her by your spirit

(καὶ ἀνακαίνισον τῷ πνεύματί σου)

make her alive again by your life¹⁹⁷

(καὶ ἀναζωοποιήσον τῇ ζωῇ σου)

Ezek 36:16-37:14 (LXX)

[1] I will give you a new heart and put a new spirit in you; I will remove the heart of stone out of your flesh and give you a heart of flesh (36:26).¹⁹⁶

(καὶ δώσω ὑμῖν καρδίαν καινήν καὶ πνεῦμα καινὸν δώσω ἐν ὑμῖν καὶ ἀφελῶ τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς ὑμῶν καὶ δώσω ὑμῖν καρδίαν σαρκίνην).

(וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חַדָּשׁ)

[1] and put a new spirit in you (36:26)¹⁹⁸

(πνεῦμα καινὸν δώσω ἐν ὑμῖν).

[2] And I will put my Spirit in you (36:27).

(καὶ τὸ πνεῦμά μου δώσω ἐν ὑμῖν).

(וְנָתַתִּי רוּחִי אֵינֶיךָ).

Although Ezek 36 provides the general scriptural background for JosAsen 8:9, a couple of texts could have been conflated with the biblical understanding of restoration of new life.

JosAsen 8:9 [10-11]

καὶ ἀνακαίνισον τῷ πνεύματί σου... καὶ ἀνάπλασον αὐτήν

and renew her by your spirit... and form her anew

the OT writers understood the new creation to be a time of conversion to new spiritual life and not merely an entrance into Judaism. Furthermore, Ezek 36 emphasizes the creative act of the Spirit in providing a new heart, and likewise in JosAsen 8:9, Joseph is hoping to see Aseneth become not only a new member or convert into Judaism but also a genuine worshipper of God who would possess new creational life. Block, in addition, argues that the animating power of the Spirit of Yahweh in Ezek 36 was anticipating fundamental internal transformation and renewal and not simply external ceremonial cleansing (*The Book of Ezekiel: Chapters 25-48* [NICOT; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1998], 354, 360). Although the language in JosAsen 8:9 is not identical to Ezek 36, there are clear thematic parallels to suggest that the author understood the Spirit as an eschatological agent of new life (cf. Turner [*Power*, 130-31] cites several rabbinic texts which understood the Spirit in this way).

¹⁹⁶ The heart of stone symbolizes lifelessness (cf. 1 Sam 25:37); whereas, the heart of flesh represents life. Therefore, the phrase, "I will give you a new heart" is thematically parallel to the statement, "I give life". Cf. Ezek 37:9 ("breathe upon dead men, and let them live").

¹⁹⁷ Cf. Ezek 37:5 ("I will bring upon you the breath of life," ἐγὼ φέρω εἰς ὑμᾶς πνεῦμα ζωῆς); 37:6 ("I will put my breath in you, and you shall live," καὶ δώσω πνεῦμά μου εἰς ὑμᾶς καὶ ζήσεσθε); 37:14 ("I will put my Spirit within you and you shall live," καὶ δώσω τὸ πνεῦμά μου εἰς ὑμᾶς καὶ ζήσεσθε). The gift of eternal life, promised to those who have been chosen before all things came into being, seems to also suggest that new creational life at conversion will last into an eternal rest (JosAsen 8:9 [11]). Burchard (*OTP* II, 213) states that the phrase "eternal life," which is absent in Philonenko's shorter version, was frequently mentioned in ancient Jewish texts (e.g. 2 Macc 7:9; Dan 12:2; PssSol 3:12) for resurrection life. Bohak (*Joseph and Aseneth*, 77) confirms this observation by saying that "in other Jewish and Early Christian texts, 'the chosen ones (of God)' are those who remain steadfast in their worship of the Lord in spite of many trials and tribulations, and in return are promised great rewards with the coming of the *eschaton*."

¹⁹⁸ A great fluidity exists in some of these passages between God's Spirit (36:27) and "a new spirit" (36:26). There is some ambiguity, but the expression, "My Spirit" in v 27 seems to suggest that the new spirit would be the eschatological Spirit of God which provides newness of life.

καὶ ἀναζωοποιήσον τὴ ζωὴς σου
and make her alive again by your life

[1] Ps 103:30 [LXX] (104:30)

ἐξαποστελεῖς τὸ πνεῦμά σου καὶ κτισθήσονται καὶ ἀνακαινιεῖς
you shall send forth your Spirit and they shall be created, and you renew

[2] Job 33:4

πνεῦμα θεῖον τὸ ποιήσάν με πνοὴ δὲ παντοκράτορος ἡ διδάσκουσά με
רוח־אל עֲשֵׂתִי וּנְשַׁמָּה שְׂרִי תַחֲנִי

The Spirit of God has made me, and the breath of the Almighty gives me life

The focus of this section (Ezek 36:16-37:14) is on renewal and transformational conversion. In order for the covenant community to become the genuine people of God, they needed to receive new life through the regenerating power of the Spirit, first for the constant renewal of the natural life in creation and also for the resurrection life in the new creation. First of all, Yahweh promises to revitalize the nation of Israel by cleansing them, then by removing their hardened hearts in order to place in them a new, fleshly heart (36:26; לכם לב חדש ורוח חדשה אתן בקרבכם והסרתי את־לב האבן מבשרכם).¹⁹⁹ This picture of the eschatological Spirit dwelling in the hearts of the newly converted people of God is not a common concept found in the OT.²⁰⁰ However, the author of *Joseph and Aseneth* appears to have conflated Ps 103:30 (LXX) and Job 33:4 with the background text of Ezek 36:26-27. The source of this new spirit (v 26) promised for the people of God is the Spirit of Yahweh referred to in v 27a who not only saves its recipients from spiritual death but also causes them to live a life of obedience (v 27).²⁰¹ The author has conflated the phrase, “new spirit” with the other expressions of infusion of the Spirit (or the breath) of God (“I will put my Spirit”; “I will bring upon you the breath of life”; “I will put my breath in you, and you shall live”; “I will put my Spirit within you and you will live”) in order to formulate his expanded exegesis of the biblical text. Furthermore, the concepts of the giving of life, the activity of renewing and making anew, and the converting of a dead spiritual person to new life can be seen clearly in both texts. Although the verb ἀνακαινίσσον²⁰² is not mentioned in Ezekiel, the comparative chart shows that renewal and the converting of a new heart can be found in Ezek 36:26 (“new heart and...new spirit”; καρδίαν καινήν

¹⁹⁹ This is an almost identical quotation of 11:19 (וַתֵּן לָהֶם לֵב אֶחָד וְרוּחַ חַדְשָׁה אֶתָּן בְּקִרְבָּכֶם) (והסרתי לב האבן מבשרם ונתתי להם לב בשר [cf. 18:31]).

²⁰⁰ Circumcision of the heart is initially introduced in Deut 10:16, and this act (Deut 30:6; Jer 4:4) is then fully revealed in the context of eschatological renewal. The operating power of God in breathing new life into the hearts of individuals is evident in Gen 2:7 (Cf. Block, *Ezekiel*, 360).

²⁰¹ D. I. Block, *Ezekiel*: 356; *idem*, “The Prophet of the Spirit: The Use of *RWH* in the Book of Ezekiel,” *JETS* 32 (1989), 34-41.

²⁰² See the parallel text in Ps 103:30 (LXX) which describes the Spirit as providing constant renewal of natural life in the creation.

καὶ πνεῦμα καινόν).²⁰³

The theme of the personal agency of the Spirit in converting the deadness of Aseneth's spiritual soul to the newness of life can be traced in the parallel OT passages, namely Ezek 36:26-27; 37:1-14; Job 33:4 and Ps 103:30 (LXX). Menzies, however, suggests that the association of the Spirit and of the "resurrection is strikingly absent in Jewish apocalyptic and the Jewish literature of the intertestamental period as a whole."²⁰⁴ He further argues that the "Spirit" theme is noticeably absent from other prominent resurrection texts found in the *Psalms of Solomon*, 2 Maccabees, 4 Ezra, Pseudo-Philo, and the *Life of Adam and Eve*.²⁰⁵ He summarizes his analysis by stating that "the gift of the Spirit is not presented as a soteriological necessity: one need not

²⁰³ There are two other texts in early Jewish literature which address the similar themes of renewal, salvation, transformation, and resurrection found in Ezek 36:26-27 and 37:1-14: [1] 4 Ez 6:25-28, "It shall be that whoever remains after all that I have foretold to you shall be saved and shall see my salvation and the end of my world. And they shall see the men who were taken up, who from their birth have not tasted death; and the heart of the earth's inhabitants shall be changed and converted to a different spirit (*et mutabitur cor inhabitantium, et convertetur in sensum alium*). For evil shall be blotted out, and deceit shall be quenched"; [2] Jub 1:23, "And I shall cut off the foreskin of their heart and the foreskin of the heart of their descendants. And I shall create for them a holy spirit, and I shall purify them so that they will not turn away from following me from that day and forever" (cf. 1:21, "create a pure heart and a holy spirit for them"). Both of these texts portray an end-time scene (4 Ez 6:6, 16, "end," *finis*; 6:7, "end of this age," *aut quando prioris finis*; 6:25, "end of my world," *et finem seculi vestri*; Jub 1:29, "new creation") in which there will be a circumcision of the heart. God will change the hearts of the earth's inhabitants into a different spirit (4 Ez 6:26) or he will create for them a new holy spirit (Jub 1:21, 23). Jub 1:21 (v 23 and v 29, "all of their creatures shall be renewed") seems to be a conflation of both Ps 51:10 ("create in me a pure heart, O God, and renew a steadfast spirit within me") and 51:11 ("do not...take your Holy Spirit from me"). Cf. 2 Bar 32:7.

²⁰⁴ *Development*, 73. He cites 2 Bar 23:5 as a possibility but then dismisses it because he believes its origin is late. He interestingly avoids citing JosAsen 8.9 in his analysis. Although the issue of the dating of *Joseph and Aseneth* is never mentioned by Menzies, he might possibly consider it to be late in origin as well. Even though Kraemer (*When Aseneth Met Joseph*, ix) dates this work in the third and fourth century CE (Cf. P. Batiffol [*Le Livre de la Prière d'Aseneth* (Stuida Patristica: Etudes d'ancienne littérature chrétienne, 1-2; Paris: Leroux, 1889-90), 1] suggests a fifth century Christian work; M. R. James ['Aseneth,' *A Dictionary of the Bible*, Vol. I, ed. J. Hastings (New York: Charles Scribner's Sons, 1898-1902), 162], who believes the work to be a Christian version, also proposes a late composition [third century CE]; E. W. Brooks, *Joseph and Asenath* [Translations of Early Documents, 2; London: SPCK, 1918], xiii), there is a general consensus that dates the book in the first century BCE or the first century CE (See the book review by Richard Bauckham, *JTS* [1999]; cf. A. -M. Denis [*Introduction aux pseudépigraphes grecs d'Ancien Testament* (SVTP, 1; Leiden: Brill, 1970), 40-48], H. Hegermann ['Griechisch-jüdisches Schrifttum,' *Literatur und Religion des Frühjudentums: Eine Einführung*, eds. J. Maier and J. Schreiner (Gütersloh: Mohn, 1973), 174], J. H. Charlesworth [*The Pseudepigrapha and Modern Research with a Supplement* (SCS 7; Chico: Scholars Press, 1981), 291-92], G. W. E. Nickelsburg [*Jewish Literature between the Bible and the Mishnah: A Historical and Literary Introduction* (Philadelphia: Fortress Press, 1981), 158-63, 271-72], J. J. Collins [*Between Athens and Jerusalem: Jewish Identity in the Hellenistic Diaspora* (New York: Crossroad Publishing Company, 1983), 89-91, 211-18], C. Burchard ['Joseph and Aseneth,' in *Outside the Old Testament*, ed. M. de Jonge (Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200, 4; Cambridge: Cambridge University Press, 1985), 92-110]. All of these scholars accept *Joseph and Aseneth* as an early Jewish text without Christian elements (Randall D. Chesnutt, *From Death to Life*, 45).

²⁰⁵ Menzies, *Development*, 73. He cites *PssSol* 3:12; 14:10; 2 Macc 7:8, 13, 23, 29; 14:46; 4 Ezra 7:32; *Ps-Philo* 3:10; 19:12; 25:7; 51:5; 64:7; *Life of Adam and Eve* 28:4; 41:3.

possess the gift in order to live in right relationship to God and attain eternal life through the resurrection. The Spirit is not associated with the resurrection of the dead or the performance of miracles and feats of strength.”²⁰⁶ Had Menzies examined chapter 8 in *Joseph and Aseneth* then he would have recognized that the restoration and salvific motifs prominent in Ezek 36 served as central themes for JosAsen 8:9. He also overlooks other references in early Jewish literature of $\pi\eta\eta$ or $\pi\nu\epsilon\delta\mu\alpha$ which allude to the divine animating “breath” of power without which no life is possible.²⁰⁷ Aseneth is first pictured as a worshipper of idols and a woman who blesses dead and dumb idols by eating the bread of strangulation and drinking the cup of insidiousness (8:5). Joseph prayed for Aseneth’s conversion not for her spiritual maturity. She was spiritually dead and dark (15:12) and she needed the powerful work of the Spirit to convert her to new life. Despite Menzies’ rather restricted definition of the “Spirit”, in some instances the Spirit can be “soteriologically necessary.”²⁰⁸ The soteriological expressions (“from death to life”; “renew her by your spirit and form her anew...and make her alive again by your life and let her eat your bread of life, and drink your cup of blessing...and live in your eternal life for ever and ever”²⁰⁹ [8:9]) in *Joseph and Aseneth* clearly undermine Menzies’ attempt in dissociating the Spirit from conversion (or resurrection of the dead) and eternal life.

3.5.4.2 2 Baruch 23:5

3.5.4.2.1 Literary analysis of content/context and structure

One of the themes in 2 *Baruch* portrays God as the Creator of all things (14:17; 21:4-5; 54:13; 78:3; 82:2) who rules sovereignly over his creation (21:5; 54:2-4) by rewarding the just and judging the wicked in the present life as well as in the life which is to come (5:2-3; 48:27, 39; 83:7; 85:9). Baruch in his anxious prayer (21:4-26)

²⁰⁶ Ibid, 76.

²⁰⁷ Block, *Ezekiel*, 376; *idem*, “The Prophet of the Spirit: The Use of *RWH* in the Book of Ezekiel,” 34-41; Cf. R. Koch, *Der Geist Gottes im Alten Testament* (Frankfurt: Lang, 1991), 19-34, 124-5. There will be more discussion in the next section about the use of “breath” as a life-giving creational and new creational agent.

²⁰⁸ JosAsen is a very eccentric text within early Judaism, depicting conversion to Judaism as a kind of spiritual renewal or resurrection. Whereas, the other texts such as Ezek 37, Jub 1:23, and 4 Ez 6:25-28 refer to the eschatological renewal of Israel in the future. No other evidence shows that Jews thought of conversion in these otherwise very Christian terms. Although the text in Ezek 36 has similar “soteriological” language, Ezek 36 and 37 are references not to an individual’s conversion but to the future, eschatological renewal and resurrection of the nation of Israel. Nevertheless, Chesnutt (*From Death to Life*, 74) rightly concludes that “it is difficult to imagine that a Christian author would have represented conversion to Christianity in such general religious terms that its specifically Christian profile is lost...there is...no Christ, no redeemer figure of any sort, no historical salvation event, no baptism...no faith, love, justification, salvation and church.”

²⁰⁹ The last statement of this prayer, “and live in your eternal life for ever (and) ever,” could be a later Christian insertion since “eternal life” is “frequently mentioned in ancient Jewish and Christian texts (e.g. 2 Macc 7:9; Dan 12:2; PssSol 3:12; 1 En 40:9; Mt 25:46; Jn 3:5; Rom 5:21)” (Burchard,

rehearses the theme of God as the Creator who powerfully controls the lives of the wicked and the righteous. He nervously pleads for God to bring about the completion of the eschatological new creation where the realm of death may be sealed (21:23), and where the righteous may eternally dwell (21:12-13). In 23:2-7, responding to Baruch's impatience, God says he has not forgotten about the inauguration of the eschaton which will usher in the final judgment and resurrection (23:3-5).²¹⁰ The response is framed chiastically taking the simple form: A B C C' B' A'. Although both parts of this literary unit describe events in relation to the end-times, the first tricola *emphasizes* God's sovereign preparation from the past in numbering the elect and the non-elect. The second tricola, on the other hand, *focuses* on God's powerful work of creating new life during the future period (cf. 32:6). The chiastic structure highlights God's sovereign plan in creating life.²¹¹ Section B describes the fate of all those who would be born, destined to die physically because of Adam's sin, but there will be a time when the "living one might live and where the dead might be preserved" (23:4; cf. 2 En 49:2). How will the people who die physically live again? The answer comes in its parallel line in the chiasm (B') which states that God's Spirit²¹² creates²¹³ the living; therefore, those who are not regenerated by the Spirit to new life will not be able to live again (23:5).

Table 15: A literary, chiastic structure of 2 Bar 23:3-7

A. For as you have not forgotten men <u>who exist and who have passed away</u> ,	
I remember those <u>who will come</u>	
B. For when Adam sinned and <u>death was decreed</u> against those who were to be born, the multitude of those who would <u>be born</u> was numbered	
C. And for that <u>number a place was prepared</u>	
Past	<u>where the living ones might live and where the dead might be preserved.</u>
Future	C'. <u>no creature will live again</u>
	unless the <u>number that has been appointed is completed</u>
B'. for my spirit <u>creates the living</u> ,	
and the realm <u>of death receives the dead</u>	
A'. And further, it is given to you to hear <u>that which will come</u> after these times	
For truly my salvation <u>which comes has drawn near and is not as far away as before</u> .	

3.5.4.2.2 OT Parallels

There are a handful of OT passages which contain the common themes (the "Spirit," "creation," and "life") found in 2 Bar 23:5. These references appear in texts

OTP II, 213, n g2). Even without this last phrase, the other expressions certainly support the case for a soteriological Spirit.

²¹⁰ Cf. Dan 12:2-3; Isa 26:19; 1 En 91:10; 2 Bar 30:2; PssSol 3:12.

²¹¹ God is referred to as the "Living One" or as the Creator of life several times in the Apocalypse (14:15; 21:4, 7, 9, 10; 44:4; 48:46).

²¹² R. H. Charles' (*The Apocalypse of Baruch* [London: SPCK, 1917], 50) translation has, "for My spirit is the creator of life." Charles' translation of the Syriac is the more literal translation.

²¹³ Cf. JosAsen 20:7; LAB 3:10.

which emphasize the supernatural activity in creation or the regenerating power in new life. All of the texts describe the work of the Spirit (or breath) in creating physical and spiritual life. These expressions appear to be in the background of 23:5, but the writer of 2 *Baruch* seems to have been inspired by the phraseology in Job 33:4²¹⁴ which he conflated with the texts in Ezek 37.²¹⁵

Table 16

Themes/Motifs

Texts	S (Spirit or breath)	C (Creator or the act of creating or being created)	L (life or the living being)
<u>2 Bar 23:5</u>	For my spirit (<i>rūyī</i>)	is the Creator (<i>bāryā</i>)	of life (<i>hayyeh</i>)
<u>Gen 2:7</u>	breathed into his nostrils the <u>breath of life</u> (ויפח באפיו נשמת חיים) [ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοήν ζωῆς]	and man <u>became</u> (ויהי האדם) [καὶ ἐγένετο ὁ ἄνθρωπος]	a <u>living being</u> (לנפש חיה) [εἰς ψυχὴν ζῶσαν]
<u>Job 33:4a</u>	The <u>Spirit</u> of God (רוח־אל) [πνεῦμα θεῖον]	<u>has made me</u> (עשׂהני) [τὸ ποιήσάν με]	
<u>Job 33:4b</u>	the <u>breath</u> of the Almighty (ונשמת שרִי)	<u>gives me life</u> (תחיני)	
<u>Ezek 37:5</u>	I will make <u>breath</u> enter you (מביא בכם רוח) I will bring upon you the breath [ἐγὼ φέρω εἰς ὑμῶς πνεῦμα]	and you <u>will come to life</u> (וחייתם)	of life [ζωῆς]
<u>Ezek 37:6</u>	I will put <u>breath</u> in you (ונתתי בכם רוח) [δώσω πνεῦμά μου ²¹⁶ εἰς ὑμῶς]	and you <u>will come to life</u> (וחייתם) [καὶ ζήσεσθε]	
<u>Ezek 37:9</u>	O <u>breath</u> , and <u>breathe</u> into these slain (ופחי בהרוגים האלה) [τὸ πνεῦμα καὶ... ἐμφύσησον εἰς τοὺς νεκροὺς τούτους]		that they may <u>live</u> (ויהיו) [ζησάτωσαν]
<u>Ezek 37:10</u>	<u>Breath</u> entered them (ותבוּא בהם הרוח) [καὶ εἰσῆλθεν εἰς αὐτούς τὸ πνεῦμα]		they <u>came to life</u> (ויהיו) [καὶ ἔζησαν]
<u>Ezek 37:14</u>	I will put my <u>Spirit</u> in		and you will <u>live</u>

²¹⁴ This synonymous parallelism is framed as a couplet, and the first half of the first line ("The Spirit of God has made") and the second half of the second line ("me life") form a very close parallel to 2 Bar 23:5.

²¹⁵ The literary contexts of both passages (2 Bar 23 and Ezek 37) address the resurrection theme.

²¹⁶ In the MT, it is not at all clear that the breath is God's until 37:14, but the LXX translation correctly interprets that the breath is indeed God's ('my') breath.

	you (ונתתי רוחי בכם) [καὶ δώσω τὸ πνεῦμά μου εἰς ὑμᾶς]		(וחייתם) [ζήσεσθε]
	S	L	C
<u>Ps 33:6b</u> <u>32:6b (LXX)</u>	And by the <u>breath</u> of his mouth (וברוח פיו) [καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ]	all their host (כל־צבאם) [πᾶσα ἡ δύναμις αὐτῶν]	(were made) ([נעשו]) [(ἐστερεώθησαν)]
<u>Ps 104:30</u> <u>103:30 (LXX)</u>	When you send your <u>Spirit</u> (חשלח רוחך) [ἐξαποστελεῖς τὸ πνεῦμά σου]		<u>they are created</u> (יבראין) [αὐτισθίσονται]

Despite the textual evidence for a soteriological Spirit creating new life in the eschaton, Schweizer argues that the “real pronouncements about the creative power of God become rare”²¹⁷ in intertestamental Judaism. He reservedly cites 2 Bar 21:4 as a possible proof-text in supporting the Spirit’s activity in creation, but then he states that this is a receding idea.²¹⁸ However, in light of the scriptural allusions in 23:5, it appears rather dubious to dismiss the Spirit from being the eschatological, salvific power in creating new life.

3.5.4.3 4Q521 Frag. 2 col. 2:6

3.5.4.3.1 Literary analysis of content/ context and structure

An interesting account of the spirit in a messianic text not connected with the anointing of the eschatological messiah,²¹⁹ appears in line 6 with the Spirit of the Lord hovering upon the poor. Line 3 admonishes the seekers of God to strengthen themselves in his service so that they will encounter the Lord as they hope in him (line 4). The remaining lines (5-13) catalogue a list of actions which God will do on behalf of his people. These divine activities formulate the people’s ethical behavior empowering them to follow the precepts of the holy one (line 2). This can be achieved if they are willing to be strengthened in God’s service while seeking to encounter him (lines 3-4). Just as God brings punishment on the wicked in line 7, so too he gives power for strength through the Spirit to the chosen people so that they may lead lives of righteousness.

For (כי) the Lord will consider the pious (חסידים),
and call the righteous by name

(line 5)

²¹⁷ Schweizer, *The Holy Spirit*, 36.

²¹⁸ Ibid. He believes that wisdom is the source of all things (cf. Wis 7:21-22). He, however, conveniently excludes 2 Bar 23:5 in his analysis.

²¹⁹ Cf. Isa 11:2; 42:1; 44:3; 61:1; 1 En 49:2-3; PssSol 17:37.

and his spirit will hover upon the poor (עֲנִיִּים),
and he will renew the faithful with his strength (line 6)

For (כִּי) he will honour the pious (חֲסִידִים) upon the throne of an eternal kingdom
freeing prisoners
giving sight to the blind,
straightening out the twis[t]ed].... (lines 7-8)

And the Lord will perform marvellous acts such as have not existed...
[for] he will heal the badly wounded
and will make the dead live,
he will proclaim good news to the poor (עֲנִיִּים)...
he will lead the [...] and enrich the hungry (lines 11-13)

Both lines 5 and 6 contain couplets with each half-line synonymously parallel to the other half-line (e.g. “for the Lord will consider the pious” and “and call the righteous by name”; “and his spirit will hover upon the poor” with “and he will renew the faithful with his strength”). Furthermore, the ideas of God’s providential care and power introduced in lines 5 and 6 are specifically developed in lines 7-8 and 11-13 respectively. Line 5 states that God will consider (יִבְקֹר) or look after (cf. Ezek 34:11) and honour the pious (line 5) by “freeing prisoners, giving sight to the blind, and straightening out the twis[t]ed]” (מִתִּיר אֲסוּרִים פּוֹקֵחַ עוֹרִים זֹקֵף כַּפּוּפִים...) [lines 7-8]. Similarly, he will empower the poor and renew the faithful by performing marvellous acts of healing, giving life to the dead, proclaiming the good news and finally by feeding the hungry (כִּי יִרְפָּא חֲלָלִים וּמָתִים יִחְיֶה עֲנִיִּים יִבְשֹׁר וְ[...][...][...] וְשִׁים יִנְהַל וְרַעֲבִים) [lines 11-13]. The reference to the Spirit (רוּחַ), along with the word “strength” (כֹּחַ > בְּכֹחַ), affirms that the powerful activities of God in the renewal of natural life (line 6b), and in the new creation (lines 8-9, 11-13) are accomplished by the new creative agency of the Spirit of God. The Spirit, as the divine instrument of power, constantly sustains the spiritual welfare and ethical behavior of God’s people by sovereignly renewing their lives (lines 3-6).

3.5.4.3.2 OT Parallels

The allusion to Gen 1:2 (“the Spirit of God was hovering,” רוּחַ אֱלֹהִים מְרַחֶפֶת) in 4Q521 2.2:6 (“his spirit will hover,” רוּחוֹ תִרְחֶף) is rather significant.²²⁰ The author narrates God’s providential plan of salvific and ethical renewal, illustrating this theme by using new creational language, which naturally reminds the reader of certain

²²⁰ Cf. Émile Puech (“Une apocalypse messianique [4Q521],” *RevQ* 15 [1992], 475-519) suggests other biblical allusions, namely Ps 146:5-9; Isa 40:31; 41:1, and Gen 1:2 (cf. Sir 43:30; 4Q511 6.7:1). Roland Bergmeier (“Prädestination und Dualismus. Die veränderte Lage im Schrifttum aus Qumran,” in *Glaube als Gabe nach Johannes. Religions- und theologiegeschichtliche Studien zum prädestinarianischen Dualismus im vierten Evangelium* [Stuttgart: Kohlhammer, 1980], 63-116).

OT passages (cf. Isa 35 and 61).²²¹ The verb רָחַף²²² in Gen 1:2 characterizes the powerful activity of the Spirit during creation. The Qumran writer uses the theme of this creative power as the basis for God's ushering in the new creation by the agency of the eschatological messiah (line 12).²²³ In other words, the words in line 6 are alluding to Gen 1:2 for the purpose of referring to the powerful work of the Spirit in the new creation. About one of these new creational themes, Collins suggests that the resurrection²²⁴ allusions in line 12 ("and will make the dead live") and 4Q521 frag. 7.6 ("the one who gives life to the dead of his people") seemingly refer to the activity of God; furthermore, he states that "it is quite possible that God should use an agent in the resurrection, but this agent is unlikely to be a royal messiah."²²⁵ With the acceptance of the proposed literary structure of this fragment, it is quite possible to understand the Spirit of God as the eschatological agent who causes the dead to come to life.²²⁶ That powerful activity of the Spirit ("and his spirit will hover") serves as an analogy to salvific deliverance ("freeing prisoners, giving sight to the blind, straightening the twis[t]ed...he will heal the badly wounded and will make the dead live...and enrich the hungry") and renewal ("and he will renew the faithful with his strength").²²⁷ This eschatological activity will take place during the end-time new creation in which the poor and the lowly, who, because of their weakness, are not able to receive entrance into the everlasting kingdom of God, will be able to live righteously in liberty and renewal because of the power of the Spirit working in their lives.

²²¹ Cf. C. A. Evans and P. W. Flint, eds, *Eschatology, Messianism, and the Dead Sea Scrolls* (Studies in the Dead Sea Scrolls and Related Literature; Grand Rapids: William B. Eerdmans Publishing Company, 1997), 96-97; M. O. Wise and J. D. Tabor, "4Q521 'On Resurrection' and the Synoptic Gospel Tradition: A Preliminary Study," *JSP* 10 (1994), 149-62.

²²² Cf. Isa 40:31 with Deut 32:11.

²²³ In view of the messiah (לְמַשִּׁיחַ) in line 1, J. J. Collins (*The Scepter and the Star: The Messiahs of the Dead Sea Scrolls and Other Ancient Literature* [ABRL; New York: Doubleday, 1995], 118) believes that "God acts through the agency of a prophetic messiah in line 12"; cf. Evans and Flint, *Eschatology, Messianism, and the Dead Sea Scrolls*, 97; contra, M. Wise and J. D. Tabor, "The Messiah at Qumran," *Biblical Archaeology Review* (Nov/Dec 1992), 60-65.

²²⁴ Although E. Puech (*La Croyance des Esséniens en la Vie Future: Immortalité, Résurrection, Vie Éternelle?* [Études Bibliques 21; Paris: Gabalda, 1993]) suggests that a belief in the resurrection was a standard element in Essene eschatology (see Collins, *The Scepter and the Star*, 133), Collins (*The Scepter and the Star*, 121; *idem*, "Expectation of the End in the Dead Sea Scrolls," in *Eschatology, Messianism, and the Dead Sea Scrolls*, 88) argues that there is little textual evidence in the Dead Sea Scrolls supporting a bodily resurrection.

²²⁵ Collins, *The Scepter and the Star*, 119.

²²⁶ See § 3.5.4 on the "Eschatological Spirit of New Life".

²²⁷ Cf. 1QH 15:6-7 is closely related to 4Q521 2.2:6: "I give thanks, Lord, because you have sustained me with your strength, you have spread your holy spirit over me so that I will not stumble"; 4Q504 5.15-16, "For you have poured your holy spirit upon us to fill us with your blessings, so that we would look for you in our anguish"; 4Q504 Frag. 4.5, "These things we know because you have favoured us with a [holy] spirit."

3.5.5. Creative Breath of Life (and New Creative Breath of New Life)

3.5.5.1 2 Macc 7:22-23

3.5.5.1.1 Literary analysis of content/context and structure

The first part of the book describes the persecution and martyrdom of the Jews by the oppressors of the Seleucid empire. The fifth chapter displays Antiochus desecrating the temple of God by taking the holy vessels with his polluted hands (5:16). He also compelled the Jews to forsake God's laws concerning the unlawful food offered to their pagan gods (6:1, 7, 18-21). Chapter 7 vividly depicts 7 courageous men with their mother refusing to forsake the truth of God for the purpose "of living a brief moment longer" (6:25). This entire scene focuses on the idea of the resurrection²²⁸ as the faithful men respond defiantly to the king's threats, finding hope in the message of the resurrection.²²⁹

[1] "You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws"

(σὺ μὲν ἀλάστωρ ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις ὁ δὲ τοῦ κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς ὑπὲρ τῶν αὐτοῦ νόμων εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει) [7:9].²³⁰

[2] "I got these from Heaven, and because of his laws I disdain them, and from him I hope to get them back again"

(ἐξ οὐρανοῦ ταῦτα κέκτημαι καὶ διὰ τοὺς αὐτοῦ νόμους ὑπερορῶ ταῦτα καὶ παρ' αὐτοῦ ταῦτα πάλιν ἐλπίζω κομίσασθαι) [7:11].

[3] "When he was near death, he said, 'One cannot but choose to die at the hands of mortals and to cherish the hope God gives of being raised again by him. But for you there will be no resurrection to life!'"

(καὶ γενόμενος πρὸς τὸ τελευτᾶν οὕτως ἔφη αἰρετὸν μεταλλάσσοντας ὑπ' ἀνθρώπων τὰς ὑπὸ τοῦ θεοῦ προσδοκᾶν ἐλπίδας πάλιν ἀναστήσεσθαι ὑπ' αὐτοῦ σοὶ μὲν γὰρ ἀνάστασις εἰς ζωὴν οὐκ ἔσται) [7:14].

[4] "Accept death, so that in God's mercy I may get you back again along with your brothers" (ἐπίδεξαι τὸν θάνατον ἵνα ἐν τῷ ἐλέει σὺν τοῖς ἀδελφοῖς σου κομίσωμαί σε).

²²⁸ Richard Bauckham ("Life, Death, and the Afterlife in Second Temple Judaism," in *Life in the Face of Death: The Resurrection Message of the New Testament*, ed. Richard N. Longenecker [McMaster New Testament Studies; Cambridge: Wm. B. Eerdmans Publishing Company, 1998], 83) provides a helpful suggestion by saying that the historical circumstances of the Maccabean period, with its severe crisis in the flourishing of the wicked and the torturing of the righteous, heightened the peoples' "expectations that God would raise the dead, reward the righteous, and punish the wicked." He also indicates that the Maccabean period was unlikely the origin for a belief in an afterlife since there are older texts which speak of the resurrection (cf. Isa 26:19) [*idem*]). Cf. George W. E. Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism* (Harvard Theological Studies XXVI; Cambridge: Harvard University Press, 1972), 93-111.

²²⁹ Bauckham argues that, although the "evidence for a belief in life after death in the Old Testament is, at best, minimal" ("Life, Death, and the Afterlife," 81), there is an "intelligible development of faith in the Hebrew Scriptures" (*idem*, 84). Therefore, the Jewish writers, recognizing the potentiality of the texts referring to God's sovereignty in creating new life from death, "quite legitimately realized and utilized" these texts in developing the theme of the resurrection (*idem*, 84-85).

²³⁰ Cf. Isa 26:19 ("Your dead will live; their corpses will rise," ἀναστήσονται οἱ νεκροὶ καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις).

Finally, in reponse to her sons, the mother courageously speaks by encouraging them to find hope in the Creator of life (7:22-23).²³¹ The response is divided into two parts by an inferential particle *τοιγαροὺν* ("therefore"). The first section has three synonymously parallel lines, and it is contrasted with the second section which describes the creative work of God:

Section I:

- [1] I do not know how you came into being in my womb
(οὐκ οἶδ' ὅπως εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν).
- [2] It was not I who gave you breath and life
(οὐδὲ ἐγὼ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν ἐχαρισάμην),
- [3] nor I who set in order the elements within each of you.
(καὶ τὴν ἐκάστου στοιχειώσιν οὐκ ἐγὼ διεπρῶμισα).

Section II:

- A. Therefore, the Creator of the world (*τοιγαροὺν ὁ τοῦ κόσμου κτίστης*),
- B. who shaped the beginning of humankind (*ὁ πλάσας ἀνθρώπου γένεσιν*)
- B'. and devised the origin of all things (*καὶ πάντων ἐξευρών γένεσιν*),
- A'. will in his mercy give breath and life back to you again
(καὶ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν πάλιν ἀποδίδωσιν μετ' ἐλέους).

The chiasmic structure highlights God as both the sovereign Creator of all humankind, and the Powerful and merciful Provider who grants life for all the elect during the resurrection.²³² The Creator (A) is the one who gives life and breath (A'); therefore, the expression "breath and life" (*καὶ τὸ πνεῦμα καὶ τὴν ζωὴν*) represents the life within God himself which he infuses into the lives of those who are dead.²³³ Life and breath are a supernatural gift which cannot be acquired from natural man (7:22),²³⁴ but it must be received from God (A').

3.5.5.1.2 OT Parallels

The Jewish writer of 2 Maccabees apparently read in Ezek 37:1-14²³⁵ the parable of the restoration of the nation "as a picture of God restoring flesh to the

²³¹ Bauckham ("Life, Death, and the Afterlife," 85) asserts that the 8 martyrs in 2 Macc 7 found hope in the face of death because they thought of God as the sovereign Creator of life who could undoubtedly raise them from the dead to new resurrection life (cf. 2 Macc 14:46). Nickelsburg (*Resurrection*, 95) adds that "what God created, he will re-create-in spite of the king's attempt to destroy it."

²³² Cf. 1 En 91:10; 92:3; 2 Bar 30:2; LAB 3:10; 19:12, 13; SibOr 4:181-82.

²³³ Cf. SibOr 4:189.

²³⁴ S. Zeitlin (*The Second Book of Maccabees*, trans. Sidney Tedesche [New York: Harper & Brothers, 1954], 164) states that "according to the Talmud, Tan. 2, all the mundane functions can be performed by angels except giving life, resurrection, and sending rain, which God himself controls."

²³⁵ Nickelsburg, on the sources of resurrection language in 2 Macc 7, interestingly does not cite Ezek 37 as a biblical parallel. He does provide a warning earlier in the book (*Resurrection*, 18) about interpreting this vision literally since it is a "metaphor for the restoration of Israel" (*idem*, 151). Bauckham ("Life, Death, and the Afterlife," 91), on the other hand, rightly concludes that the vision of the valley of dry bones was "originally a parable of the restoration of the nation, but (it) was read in later Second Temple times as a picture of God restoring flesh to the skeletons of the dead and bringing them again to life in the resurrection (4 Macc 18:17; 4QPseudo-Ezekiel)."

skeletons of the dead and bringing them again to life in the resurrection.”²³⁶ There are two clear biblical references to the resurrection (e.g. Dan 12:2-3, 13; Isa 26:19), but the author of 2 Maccabees appears to have conflated the expressions found in the vision of the valley of bones in order to summarize the theme about God the Creator who, by his breath and life, formed life out of nothing (7:28). Although the word $\pi\upsilon\eta$ ($\pi\nu\epsilon\upsilon\mu\alpha$) does not occur in Gen 2:7, this text is also clearly in the background of 2 Macc 7:22-23 since the reference to $\pi\upsilon\eta$ (creative power of the “Spirit”) in Gen 1:2 can also be translated as the “breath” of God as in 2:7.²³⁷ V 7 states that the Lord God formed ($\epsilon\pi\lambda\alpha\sigma\epsilon\nu < \pi\lambda\acute{\alpha}\sigma\sigma\omega$)²³⁸ the man from the dust, and then breathed the breath of life into him (2:7; cf. 2 Macc 7:23). This creative breath of God infused Adam with the breath of life, and this demonstration of power recalls the previous account of the Spirit’s creative activity in 1:2. The language²³⁹ of the mother’s response distinctly reminds the reader of the creative work of God in the account of creation, and these allusions demonstrate that 2 Macc 7:22-23 is echoing the theme of divine inbreathing which occurs in Gen 2:7.²⁴⁰

Furthermore, the terms, “breath and life,”²⁴¹ which have been translated from the words $\pi\nu\epsilon\upsilon\mu\alpha$ and $\zeta\omega\eta$, are found in both 2 Macc 7:22-23 and Ezek 37; however in Gen 2:7, the word for “breath” in the LXX is $\pi\nu\omicron\eta$ rather than $\pi\nu\epsilon\upsilon\mu\alpha$. Although these are different words, just as the words for “the breath of life” (Gen 2:7) and “Spirit” (Gen 1:2) are different, $\pi\nu\omicron\eta$ and $\pi\nu\epsilon\upsilon\mu\alpha$ in these contexts should be understood as synonyms. It cannot be shown with certainty whether the Jewish writer of 2 Macc 7 did indeed utilize both Gen 2:7 and Ezek 37 as parallel background texts which he then conflated in 7:22-23, but he was evidently aware of, and believed in, the theological concept of the resurrection being developed in Judaism at his time. Neither Dan 12:2-3, 13 nor Isa 26:19 appears to have been used as a parallel text since both introduce images of either a dead person getting up from his sleep or being raised from

²³⁶ Bauckham, “Life, Death, and the Afterlife,” 91. Although he does not cite 2 Macc 7:22-23 but rather 4 Macc 18:17 and 4QPseudo-Ezekiel at this point, he does refer to this text earlier stating that the men were trusting in God their Creator to give their lives back during the new creation (*idem*, 85). Cf. F. C. Fensham, “The Curse of the Dry Bones in Ezekiel 37:1-14 Changed to a Blessing of Resurrection,” *Journal of Northwest Semitic Languages (JNSL)* 13 (1987), 59-60.

²³⁷ N. H. Ridderbos, “Gen 1:1 und 2,” *OTS (Oudtestamentische Studiën)* 12 (1958), 214-60; O. H. Steck, *Der Schöpfungsbericht der Priesterschrift* (Göttingen: Vanderhoeck und Ruprecht, 1975).

²³⁸ $\pi\lambda\acute{\alpha}\sigma\sigma\alpha\varsigma < \pi\lambda\acute{\alpha}\sigma\sigma\omega$ in 2 Macc 7:23.

²³⁹ “I do not know how you came into being in my womb” (2 Macc 7:22, οὐκ οἶδ’ ὅπως εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν) [cf. Jer 1:5, “Before I formed you in the womb I knew you” (πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαι σε); cf. Isa 66:2]; “who shaped the beginning of humankind and devised the origin of all things” (2 Macc 7:22, ὁ πλάσας ἀνθρώπου γένεσιν καὶ πάντων ἐξευρὼν γένεσιν) [cf. Gen 2:7, “the Lord God formed the man” (καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον)].

²⁴⁰ Cf. 4Q504 Frag. 8:4-5 is another Jewish text which was inspired by Gen 2:7: “[...Adam,] our [fat]her, you fashioned in the image of [your] glory [...] [...] the breath of life] you [b]lew into his nostril...” (נִשְׁמַח חַיִּים בְּנִי פָתַח בְּרוּחַ כְּבוֹד [כֹּה...]) [...] [...] בְּרוּחַ יִצְרָח בְּדִמְיוֹ כְּבוֹד [כֹּה...]); Also see, T. C. Mitchell, “The Old Testament Usage of *Nṣāmā*,” *VT* 11 (1961), 177-87; W. Witfall, “The Breath of His Nostrils: Gen 2:7,” *CBQ* 36 (1974), 237-40.

his grave. 2 Macc 7:22-23 unequivocally illustrates dead people coming back to life, but the emphasis is placed on the creative breath of God, a concept introduced in Gen 2:7²⁴² which was then applied by the author of Ezekiel in chapter 37. Many other images could have been applied to the resurrection, but the reference to the dead receiving “breath and life” portrays a very vivid picture of the dead coming back to life. The expression “breath and life” (καὶ τὸ πνεῦμα καὶ τὴν ζωὴν) that the martyrs will receive during the resurrection is referring to Yahweh’s Spirit (or life-breath) which God will infuse into the dead bodies. Ezek 37:14 makes it clear that the breath given to the dead corpses was the very “Spirit” (“My”) [τὸ πνεῦμά μου] of God, who is the source of all life.

2 Macc 7:22-23

οὐδὲ ἐγὼ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν ἐχαρισάμην
It was not I who gave you life and breath
τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν πάλιν ἀποδίδωσιν
will...give life and breath back to you again

Gen 2:7

καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς
ψυχὴν ζῶσαν
the Lord God...breathed into his nostrils the breath of life, and the man
became a living being

Ezek 37

ἐγὼ φέρω εἰς ὑμᾶς πνεῦμα ζωῆς
I will bring upon you the breath of life (37:5)
δώσω πνεῦμά μου εἰς ὑμᾶς καὶ ζήσεσθε
I will put breath in you and you will come to life (37:6)
τὸ πνεῦμα...καὶ ἐμφύσησον εἰς τοὺς νεκροὺς τούτους καὶ ζήσάτωσαν
O breath...breathe into these slain that they may live (37:9)
εἰσῆλθεν εἰς αὐτοὺς τὸ πνεῦμα καὶ ἔζησαν
Breath entered them and they came to life (37:10)
καὶ δώσω τὸ πνεῦμά μου εἰς ὑμᾶς καὶ ζήσεσθε
I will put my Spirit in you and you will live (37:14)

3.5.5.2 *WisSol 15:11*

3.5.5.2.1 *Literary analysis of content/context and structure*

WisSol 15 focuses on the folly of making idols, counterfeit gods, while emphasizing the sovereign power of God who is ultimately the only true Creator of all living things. In describing the dreadful error of idolatry, the author rehearses for several chapters (12:24-14:31) the utter foolishness of worshipping the lifeless idols (14:29)²⁴³ which the people themselves have crafted. He then shifts his attention to the

²⁴¹ This could be a hendiadys and thus translated as “breath which is life.”

²⁴² Block (*Ezekiel*, 379) adds that “according to Gen 2:7, the lump of soil that Yahweh had molded into the form of a man did not become a living being (*nepeš ḥayyā*) until he had breathed into it his own breath.”

²⁴³ Cf. G. K. Beale, “Isaiah 6.9-13: A Retributive Taunt against Idolatry,” VT 41 (1991),

one true God (ὁ θεὸς ἡμῶν...ἀληθής), the merciful, sovereign Being who rules over all things (διοικῶν τὰ πάντα) with his power (κράτος) [15:1-3]. Vv 4-10 then describe the idolatrous impulses of pagan art; namely, painting, pottery, sculpturing, and other forms of artistic craftsmanship. The author beautifully employs creational language in contrasting the lifeless idols and the living God: (e.g. [1] "lifeless form of a dead image," νεκρᾶς εἰκόνης εἶδος ἄπνον; "active souls," ψυχὴν ἐνεργοῦσαν; "living spirit," πνεῦμα ζωτικόν; "since they have life, but the idols never had," ἔζησεν ἐκεῖνα δὲ οὐδέποτε; [2] "molds"; "form"; "to mold"; πλάσσει; "formed," πλάσαντα; [3] "clay," πηλοῦ) to show the powerlessness of the other gods by comparing them to the omnipotent Creator of all humankind (15:11). The rest of the chapter (15:12-19) recapitulates the ideas in vv 4-10.

Vv 1-3 and v 11 represent the outer rings of an *inclusio* with the opening idea of the omnipotent Creator God stated more specifically in v 11. The author exposed the futility of these idol makers by stating that they were ignorant (ἡγνόησεν)²⁴⁴ of the "one who formed them and inspired them with active souls and breathed a living spirit into them" (15:11).²⁴⁵ Rather than believing and trusting in the one who "formed"²⁴⁶ them, the idol makers were themselves involved in "molding" (15:7, 9) and "forming" (15:8) futile gods like a potter shaping his lump of clay. The irony in this illustration is that the people were fashioning their own gods when the responsibility of creating is solely possessed by the one who can provide life (15:16-17), the Creator God. The next two phrases in v 11 make up a couplet which forms a synonymous parallelism:

and inspired them with active²⁴⁷ souls
 (καὶ τὸν ἐμπνεύσαντα αὐτῷ ψυχὴν ἐνεργοῦσαν)
 and breathed (into them) a living spirit
 (καὶ ἐμφυσήσαντα πνεῦμα ζωτικόν)

257-78; Lester L. Grabbe (*Wisdom of Solomon* [Guides to Apocrypha and Pseudepigrapha; Sheffield: Sheffield Academic Press, 1997], 57) states that the Wisdom of Solomon is vehemently opposed to idolatry and its forms of idol worship, namely nature worship (13:1-9), worship of idols crafted by hand (13:10-15:17), and worship of animals (15:18-19). The craftsmanship of the potter in making idols is condemned because it is done for the purpose of making money (15:12).

²⁴⁴ A. T. S. Goodrick (*The Book of Wisdom: With Introduction and Notes* [London: Rivingtons, 1913], 314) renders the word as "discerned not." Cf. Winston's (*The Wisdom of Solomon*, 285) translation has "knew not."

²⁴⁵ τὸν πλάσαντα αὐτὸν καὶ τὸν ἐμπνεύσαντα αὐτῷ ψυχὴν ἐνεργοῦσαν καὶ ἐμφυσήσαντα πνεῦμα ζωτικόν

²⁴⁶ The author ironically used the same verb πλάσσω (15:7, 8, 9, 11) in order to highlight the absurdity of the peoples' perversion.

²⁴⁷ Goodrick's (*The Book of Wisdom*, 314) proposal to translate this word as "creative" is unconvincing (*BAGD*, 265). He suggests that ἐνεργοῦσαν "seems to have distinct reference to the power which enabled the man to produce his works of art, and is therefore translated 'creative'" (*idem*). The participle stands parallel to the adjective "living" and therefore connotes the active power of life being infused into a created being (cf. J. A. F. Gregg, *The Wisdom of Solomon* [Cambridge: Cambridge University Press, 1922], 147; William J. Deane, *The Book of Wisdom: With an Introduction, Critical Apparatus and a Commentary* [Oxford: Clarendon Press, 1881], 192).

These two lines are surely identical to one another since the verbs are synonymous as are the two descriptive expressions of vitality and power. Although the idol makers themselves were formed by God, they in their ignorance and folly still attempted to mold their own gods. However, the parallelism highlights the fact that only God, unlike mortals who lack ability (15:8-9, 16-17), can dispense life into his created beings.

3.5.5.2.2 OT Parallels

In light of the creational language and imagery found in the *Wisdom of Solomon*, it is no surprise to find Gen 2:7 as its main OT scriptural parallel.²⁴⁸ The author, in comparing the deficiencies of the idols with the all-sufficient ability of God, highlights the biblical background of the creation scene in Genesis 2.

Table 17

Creational imagery	Idols	God
[1] Life (cf Gen 2:7)	"lifeless idols" (14:29); "lifeless form of a dead image" (15:5; cf. 13:10, 17, 18); "they have life, but the idols never had" (15:17)	"inspired them with active souls and breathed a living spirit into them" (15:11; cf. 1:14)
[2] Power (cf. Gen 1:2)	"he asks strength of a thing whose hands have no strength" (13:19; cf. 13:4, 16)	"they failed to know the one who formed them" (cf. 1:7; 11:17; 12:7-8; 13:4-5; 15:1-3; 16:13)
[3] Clay (cf. Gen 2:7)	"a potter kneads the soft earth...out of the same clay" (15:7; cf. 15:8, 10)	
[4] Creating (cf. Gen 1:2, 27; 2:7)	"the idol made with hands..." (14:8); "a potter...molds each vessel" (15:7); "form a futile god" (15:8); "to mold counterfeit gods" (15:9)	"who formed them" (15:11; cf. 1:14; 2:23; 11:17)
[5] Living Spirit/breath (1:2; 2:7)	"they thought that all their heathen idols were gods, though [they had no] nostrils with which to draw breath" ²⁴⁹ (15:15; cf. 15:16)	"and inspired them with active souls and breathed a living spirit into them" (15:11)

There is certainly no doubt that Gen 2:7 is the biblical parallel for Wis 15:11. As well as the similar creational themes in both texts, there is an almost identical relationship in verbal correspondence.

Wis 15:11:

"they failed to know the one who formed them"

(ἠγνόησεν τὸν πλάσαντα αὐτόν)

"and inspired them with active souls and breathed a living spirit into them"

²⁴⁸ Cf. Goodrick, *The Book of Wisdom*, 315; Gregg, *The Wisdom of Solomon*, 147.

²⁴⁹ The literal translation of this word ἀέρος is air.

(καὶ τὸν ἐμπνεύσαντα αὐτῷ ψυχὴν ἐνεργούσαν καὶ ἐμφυσήσαντα πνεῦμα ζωτικόν)

Gen 2:7:

“the Lord God formed the man from the dust of the ground”

(καὶ ἐπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς)

“and breathed into his nostrils the breath of life²⁵⁰ and man became a living being”

(καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν)

Since Gen 2:7 inspired Wis 15:11, it is not surprising to observe the verb πλάσσω, but it is interesting to notice that the author of the creation account in Genesis used this word to describe God’s activity in creating Adam. Earlier in chapters 1 and 2 (e.g. 1:1, 16, 21, 25, 27, 31; 2:4), the verb ποιέω (Heb, כָּרָא) was used to describe God’s creative work in general, but the introduction of the verb πλάσσω highlights God’s specific activity in molding the dust to create man.²⁵¹ Since πλάσσω illustrates the image of a potter shaping his clay, Gen 2:7 would have been a perfect allusion for the wisdom writer in ironically contrasting the work of human potters in molding their idols²⁵² with the skillful activity of God in shaping human life.

The wisdom writer states that God’s artistic work in creating human beings included the divine inbreathing of the gift of life²⁵³ (“and inspired them with active souls and breathed a living spirit into them”). It was shown earlier that “active souls,” and “living spirit” stand parallel to one another, and thus, it is necessary to explore their ranges of meaning.²⁵⁴ The verb “to breathe” (ἐνεφύσησεν > ἐνφυσάω) literally means “to blow” air or life into an object, and hence the expression, “and [God] inspired them

²⁵⁰ The “breath of life” (πνοὴν ζωῆς, נְשִׁמַת חַיִּים) in Gen 2:7 is different from the expression “living spirit” in Wis 15:11. These two words, πνοή (MT נְשִׁמַת) and πνεῦμα (MT רוּחַ), occur in close parallel relationship in Job 27:3 (cf. Job 32:8; 33:4) and Isa 42:5 (cf. Isa 57:16) which seem to suggest a near synonymity (cf. Wenham, *Genesis 1-15*, 60). Both Wis 15:11 and Ezek 37:9 allude to Gen 2:7 and demonstrate a common exegetical technique of Gen 2:7 in which the word πνοή was sometimes replaced with the synonym πνεῦμα by later Jewish authors.

²⁵¹ Wenham (*Genesis 1-15*, 59) suggests that the “image of a potter shaping his clay lies behind this description of man’s creation, even though ‘dust of the land’ is not the normal material a potter works with.” The Hebrew word יָצַר also means to form, fashion, or shape an object in an artistic manner (cf. Gen 2:15, 19; Isa 44:9-10; 1QH 9:21; 11:23; 17:16), and therefore, describes the unique design of God. It is also used in depicting the manufacturing of idols (1QpHab 12:13).

²⁵² See n. 232.

²⁵³ The activity of God breathing into the people’s nostrils affirms that God made the human beings to come alive. This infusion of divine inbreathing not only provides human beings with life, but also draws a contrast to the lifeless idols which had no spirit. Gregg (*The Wisdom of Solomon*, 147-48) adds that God himself has a breath “which is the sign or principle of life in Himself; and this He breathed into man, and it became the same in him”; cf. Goodrick (*The Book of Wisdom*, 314) states that “the ψυχή and πνεῦμα of man is what God breathes into him.” The breath of life or the living spirit represents the divine life-giving energy which humans receive from God.

²⁵⁴ Both Goodrick (*The Book of Wisdom*, 315) and Gregg (*The Wisdom of Solomon*, 147) state that the two terms were not distinct from one another but synonymous. They also agree on the meaning of “soul” and “spirit”, by saying that they represent energy, vital power, and life (*idem*).

with active souls and breathed a living spirit [into them].” Although 15:11b does not have the expression “into them”²⁵⁵ in the Greek, the context clearly suggests that God breathed *into* them a living spirit.²⁵⁶

3.5.5.3 4 Ezra 3:5

3.5.5.3.1 Literary analysis of content/context and structure

This creation account is in the beginning of the first episode in which the two main characters, the prophet Ezra and the angel Uriel, are involved in a theological discourse over salvation and judgment. Tension between the two is apparent in the dialogue since they can not seem to agree upon a resolution of the pressing fundamental issues.²⁵⁷ Ezra raises questions concerning Israel’s afflictions, and he desires to know how, in light of humanity’s evil disposition (3:20), their punishment²⁵⁸ can be reconciled with God’s justice. So the author’s accusation is grounded upon the fact that God is responsible for human beings whom he has created.²⁵⁹ The respondent defends God’s justice by asking a series of difficult questions concerning the sovereign providence of God over his creation (4:2-11).²⁶⁰

Ezra’s speech can be divided into four parts (3:4-11; 3:12-19; 3:20-27; 3:28-36).²⁶¹ In 3:4-5, the author narrates the events of creation, recounting the formation and vivification of Adam.²⁶² God is described as the sole, sovereign Creator of humankind who infused vitality into the lifeless body (*corpus mortuum*) of Adam so that he might have the breath of life (*spiritum vitae*) [3:5]. In acknowledging God’s power over his creation, the prophet was challenging God’s plans by listing the divine acts of creation as the basis of his plea for justice (3:28-36).

3.5.5.3.2 OT Parallels

The narrative of Adam’s creation in 4 Ez 3:5 is clearly based on Gen 2:7.²⁶³

4 Ez 3.5

...and commanded the dust and it gave you Adam, a lifeless body...and you breathed into him the breath of life, and he was made alive in your presence.

²⁵⁵ The two demonstrative pronouns (αὐτόν, αὐτόν) from the first two lines are assumed in line 3 as well.

²⁵⁶ Cf. Gen 2:7 (LXX) describes God breathing (ἐνεφύσησεν) life upon the man’s face (εἰς τὸ πρόσωπον αὐτοῦ), but the MT seems to draw out the concept of the divine inbreathing more clearly with its expression, “and [God] breathed into his nostrils” (וַיִּפַּח בְּאַפִּיר) the breath of life.

²⁵⁷ Bruce W. Longenecker, *2 Esdras* (Sheffield: Sheffield Academic Press, 1995), 21.

²⁵⁸ Cf. “Destruction of the city” (3:1) and the “desolation of Zion” (3:2).

²⁵⁹ Cf. Michael E. Stone, *Fourth Ezra*, 63.

²⁶⁰ Cf. T. Willet, *Eschatology in the Theodicies of 2 Baruch and 4 Ezra* (JSPSS 4; Sheffield: JSOT Press, 1989), 51-75.

²⁶¹ Cf. Longenecker, *2 Esdras*, 34-36.

²⁶² Ibid, 35.

²⁶³ Cf. Charles, *Apocrypha*, Vol II, 562, n. 4; Stone, *Fourth Ezra*, 67. 4Q504 Frag. 8:5 is another close parallel to Gen 2:7.

et imperasti populo, et dedisti Adam corpus mortuum...et insufflasti in eum spiritum vitae, et factus est vivens coram te

Gen 2:7

...the Lord God formed the man from the dust of the ground and breathed into his nostrils²⁶⁴ the breath of life, and the man became a living being.

וַיִּצַר יְהוָה אֱלֹהִים אֶת-הָאָדָם עָפָר מִן-הָאָרֶץ וַיְנַשְׁמָהּ וַיִּפֹּחַ בְּאָפִיו נְשֵׁמַת חַיִּים וַיֵּהי הָאָדָם לַנְּפֶשׁ חַיָּה

Other biblical allusions such as Isa 42:5 ("Thus says God the Lord, who created the heavens...who gives breath [πνοή, נשמה] to the people on it [the earth], and spirit [πνεῦμα, רוח] to those who walk in it"), Job 12:10 ("in whose hand is the life of every living thing, and the breath [πνεῦμα, רוח] of all humankind?"), Job 27:3 ("for as long as breath [πνοή, נשמה] is in me, and the spirit [πνεῦμα, רוח] of God is in my nostrils"), and Job 33:4 ("the Spirit [πνεῦμα, רוח] of God has made me and the breath [πνοή, נשמה] of the Almighty gives me life") could also have inspired 4 Ez 3:5 since they describe the divine inbreathing²⁶⁵ of God which provides life for human beings.²⁶⁶

3.5.5.4 JosAsen 12:1

3.5.5.4.1 Literary analysis of content/context and structure

Joseph's prayer for Aseneth's conversion (8:9) is seemingly answered when she addresses God as the creator of life (12:1). The conversion seems to be embodied in her act of repentance²⁶⁷ in 9:2 when she is described as bitterly weeping and repenting of (*metanoëin apo*) "her (infatuation with the) gods whom she used to worship, and spurned all the idols, and waited for the evening to come." It is difficult to pin-point Aseneth's conversion, but the whole salvific process was conceived²⁶⁸ from Joseph's prayer, concretized²⁶⁹ through repentance, and realized in Aseneth's prayer of acceptance. In her confession and supplication, Aseneth addresses God as the "Lord God of the ages, who created all (things) and gave life (to them), who

²⁶⁴ The LXX has "upon his face" (εἰς τὸ πρόσωπον αὐτοῦ).

²⁶⁵ Stone (*Fourth Ezra*, 68) implies that, in addition to 4 Ez 3:5, another non-canonical Qumran text (4Q381, Frag. 1, line 7) has been inspired by Gen 2:7. This psalm seems to be referring to other parts of God's creation, particularly to the luminaries in the following line, rather than specifically to the creation of humankind. Line 7 says, "and by his spirit he established them to control all of them in the earth..." and both the literary context and the reference to the agency of the spirit allude to the creative power of God's spirit more in Gen 1:2 than in Gen 2:7.

²⁶⁶ Box (*The Apocalypse of Ezra*, 18) states that the dead body represents a body without a soul; cf. Jacob M. Myers (*I and II Esdras* [AB; Garden City: Doubleday & Co, Inc, 1974], 169) likewise translates *corpus mortuum* as an inert or dead body. God did not only form man from the dust, but also breathed into him the breath of life.

²⁶⁷ Chesnutt, *From Death to Life*, 123. Burchard (*OTP* II, 214), on the other hand, states that "repentance does not denote conversion as a whole, but, rather, mankind's part in it, which is a human accomplishment, not a stroke of grace bestowed upon man...in this instance repentance means no more than breaking away from the idols."

²⁶⁸ Chesnutt, *From Death to Life*, 146.

²⁶⁹ Ibid, 123.

gave breath of life to your whole creation, who brought the invisible (things) out into the light, who made the (things that) are and the (ones that) have an appearance from the non-appearing and non-being" (12:1-2). In light of the creational imagery in this passage, Chesnutt provides a balanced interpretation by saying that "given the prominence of conversion in Joseph and Aseneth, it is difficult once again to avoid the conclusion that not merely creation, but also conversion to Judaism, is being described in this passage."²⁷⁰ A comparative chart of the prayers of Joseph and Aseneth highlights the similar themes and language in both texts.

JosAsen 8:9

Lord God of my father Israel,
the Most High, the Powerful One of Jacob,
who gave life to all (things) [ὁ ζωοποιήσας τὰ
πάντα]
and called (them) from the darkness to the light,
and from the error to the truth,
and from the death to the life...
and renew her by your spirit (ἀνακαίνισον τῇ
πνεύματί σου²⁷¹),
and form her anew by your hidden hand,
and make her alive again by your life...(καὶ
ἀναζωοποιήσων τῇ ζωῇ σου)
that you have chosen before all (things) came into
being...

JosAsen 12:1-2

Lord God of the ages,
who created all (things) and gave life (to them),
who gave breath of life (πνοήν ζωῆς²⁷²) to your
whole creation,
who brought the invisible (things) out into the
light,
who made the (things that) are and the (ones that)
have an appearance from the non-appearing
and non-being...

Just as the creation motifs in Joseph's prayer served as transfer symbolism in foreshadowing the appeal for conversion,²⁷³ the author has Aseneth praying for acceptance immediately after she addresses God as the giver of life.²⁷⁴ The connection between the creator God who grants life and Aseneth's request lies with the fact that God is fully capable of granting her new creational breath of life.²⁷⁵ Aseneth conceives "God's salvific activity...as analogous to his creative activity."²⁷⁶ The author portrays her as understanding, as Joseph had earlier (8:9), that God's activity in creation and in conversion required divine inbreathing ("breath of life," 12:1; cf. "by your life," 8:9) by the agency of his spirit (8:9, "by his spirit").

²⁷⁰ Ibid, 146. Cf. Burchard (*OTP* II, 211) likewise views the four clauses in the address of Joseph's prayer (8:9) as referring not only to God as the creator, but also to God as the worker in conversion.

²⁷¹ τῇ ἀγίῳ post σου add. DE (*sec.* Philonenko, *Joseph et Aseneth*, 158).

²⁷² ζωῆς BH: καὶ ζωῆν D (*sec.* ibid, 166).

²⁷³ Hubbard, "Honey for Aseneth," 102.

²⁷⁴ Chesnutt, *From Death to Life*, 146. Hubbard ("Honey and Aseneth," 102) suggests that the theme of "life" may be one of the most important theological ideas in *Joseph and Aseneth*, and that life is the fundamental gift to Aseneth in her conversion (8:9; 12:1; 15:5; 16:14; 20:7; 21:21; 27:10). The expression "spirit of life" (Burchard's longer recension) in 16:14 is missing in Philonenko's shorter version.

²⁷⁵ Chesnutt, *From Death to Life*, 146-47.

²⁷⁶ Ibid, 147.

3.5.5.4.2 OT Parallels

There are many OT allusions for the account of creation,²⁷⁷ but “breath of life” can be found only in Gen 2:7 and 7:22. It is clear that *Joseph and Aseneth* is heavily dependent on the Septuagint;²⁷⁸ furthermore, the author’s attributing both the agency of the Spirit (8:9) and the divine inbreathing of the breath of life (12:1) in creation parallels the exegetical tradition of Gen 1:2 and 2:7 respectively.

JosAsen 12:1

Lord God of the ages,
who created all (things) and gave life (to them),
who gave the breath of life (πνοήν ζωής) to your
whole creation...

Gen 2:7

And God formed the man of dust of the earth, and
breathed upon his face the breath of life (πνοήν
ζωής)...

In addition to the obvious parallel to Gen 2:7, JosAsen 12:1 seems to have been inspired by Prov 24:12 (LXX).²⁷⁹ There is enough verbal correspondence between the texts to warrant a comparison. Prov 24:12 describes the Lord (Κύριος) as the one “who formed the breath for all” (ὁ πλάσας πνοήν πάσιν) and this expression parallels the statement found in JosAsen 12.1, “Lord...who gave breath of life for all”²⁸⁰ (Κύριε...ὁ δοὺς πᾶσι πνοήν ζωής).

These references to creation imagery and language need to be understood within the contextual boundaries for the proper range of interpretation.²⁸¹ Chesnutt suggests that “the presence in this context of other expressions which clearly make use of creation imagery to describe conversion suggests that we need not go beyond the analogy of creation to explain the origin and significance of the language under discussion.”²⁸² The OT parallels outline the creative activity of God in giving the breath of life to all human beings, and the author of *Joseph and Aseneth* applies this creational

²⁷⁷ Angela Standhartinger (*Das Frauenbild im Judentum der hellenistischen Zeit: Ein Beitrag anhand von 'Joseph und Aseneth'* [AGJU 26; Leiden: Brill, 1995], 180-81) cites several OT creation accounts (e.g. Ps 32:6-9 [LXX]; 103:2-9 [LXX]) as background parallels to JosAsen 12:1; cf. D. Sänger ('Bekehrung und Exodus: Zum jüdischen Traditionshintergrund von "Joseph und Aseneth"', *JSJ* 10 [1979], 21-27) similarly cites Ps 135:5-18 (LXX) and Ps 145:5-7 (LXX). Chesnutt (*From Death to Life*, 50; 182-3, n. 112) agreeing with Sänger's analysis also believes that there are close structural parallels between Aseneth's prayer and the descriptive psalms of praise found in Ps 135:5-11 and 145:5-7 (LXX).

²⁷⁸ Chesnutt, *From Death to Life*, 269. Cf. G. Dellling, "Einwirkungen der Sprache der Septuaginta in 'Joseph und Aseneth'", *JSJ* 9 (1978), 29-56.

²⁷⁹ Cf. Philonenko, *Joseph et Aseneth*, 167; Burchard, *OTP* II, 220, n. 12 c. The MT has, "the one who guards your life" (וְנֹצֵר נַפְשְׁךָ) which further demonstrates that the Jewish author was heavily influenced by the LXX.

²⁸⁰ I prefer Philonenko's shorter version of this verse because of the close OT parallel to Prov 24:12. Burchard's version has, "who gave breath of life to your whole creation."

²⁸¹ Chesnutt, *From Death to Life*, 147.

²⁸² Ibid. He refers to the creation imagery in 15:5 and 15:12 (e.g. "from the darkness"; "from the foundations of the abyss") to show that Aseneth's conversion is described by creation language which was mentioned in the "earlier prayers praising God as creator" (cf. 8:9; 12:1) [*idem*].

imagery as the background for his description of Aseneth's conversion to new life.

3.6 Summary

Although the concept of the Spirit was widely accepted in Second Temple Judaism as the 'Spirit of Prophecy,' our findings have also shown the Spirit to be an agent of power for creation and the new creation. Several scholars, namely Schweizer, Menzies and Gunkel have unduly portrayed the concept of the Spirit with a 'rigidly fixed' definition excluding the possibility of these two important usages. This position is quite misleading since it gives the impression that the Jews during the Second Temple period understood the Spirit solely as a communicative organ inspiring charismatic revelation and prophetic speech, rather than as a powerful agent for creation and eschatological salvation. Even though the activities of the Spirit in both biblical and early Jewish traditions clearly display the Spirit as exercising works of power, these scholars have refused to attribute these modes of operation to the Spirit. Most of the texts examined in this chapter associated the Spirit with either creation or the new creation, or both, using one as a model for the other. There were a handful of texts not referring to these two categories, which, nevertheless, highlighted the Spirit's powerful work in transforming an individual for military battle (LAB 27:10; 36:2) or effecting in him ethical behavior (Jub 40:5-9; JosAsen 4:7; 1QH 8:15, 20; 15:6-9; 20:11-12). These passages from Pseudo-Philo, Jubilees, and *Joseph and Aseneth* closely follow OT models. Jub 40 describes what is exceptional about Joseph, as LAB 27 explains Kenaz's supernatural power on this occasion. Both texts fall into the OT category of special endowments of the Spirit for Israel's leaders and are not soteriological in the usual sense; nevertheless, they show the Spirit's works of power. Other than these few exceptions, our findings from the descriptive accounts of these two categories may be summarized as follows: [1] Creation accounts describing the Spirit as the powerful agent or instrument of creation; [2] The Spirit as the source of eschatological new creational life associates the Spirit of creation with the future new creation; [3] God as the unique Creator of all life grants the Spirit to exercise works of power for creation and eschatological salvation.

[1] The creation accounts describe the Spirit as the powerful agent of creation: We have seen several Jewish texts describing the Spirit as the creative power bringing the world into existence (4 Ez 6:39-41; Jud 16:14; Wis 1:7; 2 Bar 21:4; 4Q381 Frag. 1:7), as they refer to the creation account in Genesis (1:2). 4 Ez 6 closely parallels Gen 1 in describing the Spirit hovering over chaos in order to bring the world into being; whereas, Jud 16:13-14 and Wis 1:7 simply attribute to the Spirit, the powerful activity in forming creatures or in creating and sustaining matter. Some accounts such as 2 Bar 21:4 and 4Q381 Frag. 1:7 present the Spirit as the agent of creation ("by the Spirit"). The Spirit is not portrayed in any of these texts as an intermediary figure but as the very

power itself, bringing about the creation of all things. The chaotic, formless void needed the creative power of the Spirit to arrange it into an ordered cosmos.

[2] Some Jewish texts, describing the Spirit as the source of eschatological new creational life, associate the Spirit of creation with the future new creation: It should be noted that the creation account of Genesis (1:2; 2:7) is connected to texts referring to the salvific works of God in the new creation (JosAsen 8:9; 12:1; 2 Bar 23:5; 2 Macc 7:22-23; 4Q521 Frag. 2 col. 2:6-8). More specifically, God who by his Spirit brought about creation also provides eschatological life in the new creation by the activity of this same Spirit. JosAsen 8 and 12 are exceptional in the sense that they use this same kind of creation/ new creation imagery to refer to conversion, rather than to a literal resurrection. But for most Jews, including many of the texts cited, "salvation" is future. In this rather eccentric Jewish text (JosAsen 8 and 12), there is still an unambiguous reference to the Spirit as the powerful source of new creational life during conversion. The verb ζωοποιέω describes God's provision of life during creation (8:9, "who gave life to all things"); the new creation (8:9, "make her alive again by your life"); and the resurrection (20:7, "God who gives life to the dead"). Aseneth in her prayer of conversion in 12:1 seeks God's acceptance immediately after she addresses him as the giver of life or the breath of life (cf. Wis 15:11; 4 Ez 3:5). Aseneth makes her request to the creator God because she understood his salvific activity to be modelled after his creative activity, thereby showing power to grant new creational life.

2 Bar 21:5 portrays God as the Creator who sovereignly rules over his creation by judging both the righteous and the wicked not only in this present life but also in the eschatological life. The phrase, "for my Spirit creates the living, and the realm of death receives the dead," highlights the powerful work of the eschatological Spirit in the literal resurrection. This salvation of the new creation is promised in the near future, "for truly my salvation which comes has drawn near and is not as far away as before" (23:7; cf. 2 Bar 32). This text connects creational accounts (Gen 2:7; Job 33:4a; Ps 32:6b [LXX]; 103:30 [LXX]) with eschatological references (Ezek 37:5-14). The scene in 2 Macc 7:22-23 similarly focuses on the resurrection when the dead will receive divine breath of life just as Adam had been infused with the creative breath of God. This Jewish writer alluded to the divine inbreathing in Gen 2:7 for the purpose of developing God's powerful activity within the new creational, salvific context. This passage illustrates dead people receiving resurrection life in the future, and the author, alluding to the theme of creative divine infusion, applies this concept to the eschatological new creation. God's eschatological, new creative activity corresponds to his creative activity. God's Spirit or breath will be infused into the dead during the future resurrection since God is the source of both creative and eschatological life.

[3] God as the unique Creator of all life grants the Spirit to exercise works of power for creation and eschatological salvation: These creation and new creation accounts clearly designate the unique identity of God (2 En 47:5, 6) as the sole Creator (2 En 47:4-5; 4 Ez 3:4-5; 6:6; 2 Bar 14:15-19; 21:4, 7; 54:2, 13; 78:3; 82:2; 4Q392; 11Qps 26:9-15) and Ruler over all creation (2 Bar 21:5-6, 9; 48:3; 54:2-4, 12-13; Sir 18:3), who has the authority to grant creative and eschatological life. The identity of God as the sovereign ruler over his creation is highlighted by illustrations of power and his divine prerogative (1QH 15:6, "you have sustained me with your strength, you have spread your holy spirit over me") to exercise life-giving activities. The Spirit of God in both 4 Ezra 3, 6 and Gen 1 represents the creative power and agency by which God exercised his sovereign control over his creation (4 Ez 6:38-40, "O Lord, you spoke...and commanded"; 3:4, "O sovereign Lord...commanded the dust"; Wis 1:7; 2 Bar 21:4; 4Q381 Frag. 1:7). Jud 16:13-14 similarly states, "O Lord, you are great and glorious, wonderful in strength, invincible,... for you spoke, and they were made. You sent forth your spirit, and it formed them; there is none that can resist your voice...."

Likewise, in eschatological contexts, life and breath are understood as supernatural divine gifts which cannot be acquired from natural man (2 Macc 7:22) but received from the sovereign Creator of all life (2 Macc 7:23, "Therefore the Creator of the world, who shaped the beginning of humankind and devised the origin of all things, will in his mercy give life and breath..."; 2 Bar 23:5, "for my Spirit creates the living"; JosAsen 8:9, "the Most High, the Powerful One who gave life to all things...and renew her by your spirit and form her anew by your hidden hand"; 12:1-2, "Lord God of the ages, who created all and gave life, who gave breath of life to your creation"; 4Q521 Frag. 2 col. 2:6-8, 11, "and his spirit will hover upon the poor, and he will renew the faithful with his strength. For he will honour the pious upon the throne of an eternal kingdom...and the Lord will perform marvellous acts..."). In her prayer of confession (12:1-2), Aseneth highlights God's exclusive right to grant eschatological life. The connection between the creator God and Aseneth's request lies with the fact that God, the giver of life, is fully capable of granting her new creational breath of life. Therefore, the reality of this eschatological life is based upon the unique, sovereign identity of God, who alone can exercise his divine prerogative in granting new creational life through the Spirit or breath of God (Ezek 36:26, "I will give you a new heart and put a new spirit in you"; 37:5-6, 14, "I will make breath enter you, and you will come to life...I will put breath in you, and you will come to life...I will put my Spirit in you and you will live..."; Isa 44:3, "I will pour water on the thirsty land...I will pour out my Spirit on your offspring"; Joel 3:1-2 [LXX], "I will pour out my Spirit on all people...I will pour out my Spirit in those days"). Now that we have explored the Spirit as a

creative and new creative power in Second Temple Judaism, we are prepared to understand how the combination of water and Spirit supports John's development of a Temple Christology in John 4.

Chapter 4

Thematic Analysis of John 4:6-26

Now we are ready to answer in this chapter three critical questions in order to demonstrate, through careful investigation, that the Temple Christological (or christo-centric soteriological) interpretation of John 4:6-26 best reflects the author's intention. The three questions are: [1] Does living water refer to Revelation (Torah/Wisdom) or is it a symbol representing something which promotes life?; [2] What does it mean to worship in Spirit and truth?; [3] How do the disparate parts (the water scene [4:6-15] and the Spirit scene [4:16-26]) function as a whole? The answer for the third question will become clear once the other two questions have been resolved. The Jewish exegetical tradition, biblical and post-biblical, more than any other tradition, will provide the proper literary background for understanding the water metaphor. Contrary to many popular interpretations of the water and Spirit themes in John 4, this chapter will use references gathered from early Jewish literature in order to support John's development of a Temple Christology in John chapter 4 (esp vv 10-14; 20-24).

4.1 Does living water refer to Revelation (Torah/Wisdom) or is it a symbol representing life?

4.1.1 Water as a symbol for Revelation (Torah/Wisdom)?

This thesis does not assume that life-giving restoration is the only appropriate interpretation for the symbol of water, but it does argue against the pervasive view that the water imagery most commonly represents the concept of revelation.¹ The evidence will indicate more precisely that the most conventional use of the water imagery in early

¹ Olsson (*Structure*, 214) endorses this position because he believes that "this is the most common metaphorical use of 'water' in the material which may be regarded as relevant to Jn 4." We have observed in an earlier chapter (see § 2.5ff.) that the life-giving usage was unequivocally the most common way of interpreting the image of water in early Judaism. The symbol of water, therefore, must apply this early Jewish context as its essential background.

Judaism was the life-giving application. Nevertheless, water was occasionally used as a symbol for revelation (law or wisdom).

As stated earlier in § 2.2, water can figuratively be used for *righteousness* (1 En 39:5; 48:1), *wisdom* (1 En 42:3; 4 Ez 14:47), *understanding* (4 Ez 14:7), *precepts* (CD 19:34; cf. 3:16; 6:4),² and *knowledge* (4 Ez 14:47; 2 Bar 59:8; cf. 2 Bar 77:15; 1QH 12:11).³ Moreover, the image of springs, fountains, and rivers (streams) is also connected to the theme of wisdom in earlier Jewish literature as the vehicle introducing the correspondence between water and wisdom, which is construed as the tenor. The common sapiential language in 2 Bar 59:7 (cf. 44:14; 1 En 48:1; 49:1) and notably in Sir 24:30-31 (cf. 15:3; 21:13; 24:3, 25-27), Prov 8 and 18:4 (cf. 13:4) parallels the imagery found in 4 Ez 14:47.

Out of all of the Jewish wisdom literature connected to Jn 4:14, Sir 24:21-34 seems to provide the most striking parallel. Sirach 24:21 has wisdom singing her own praises: "Those who eat of me will hunger for more, and those who drink of me will thirst for more (οἱ ἐσθιοντές με ἔτι πεινῶσουσιν καὶ οἱ πίνοντές με ἔτι διψήσουσιν)." Turner observes the association by saying, "Sirach's point is that those who discover God's wisdom will find it so delicious they will want it in ever increasing supply. John, however, takes the idea a decisive step further, and says the person who drinks the divine wisdom from Jesus is fully satisfied."⁴ The eating-drinking metaphor in Sir 24:21 is not about bringing life to someone on the verge of death, rather the correspondence of the metaphor is that the water of wisdom is so satisfying and refreshing that the person who drinks will want more.⁵ However, although there is a striking similarity to John's usage in a passage describing a drinking metaphor, "it is seldom possible to prove that a particular NT writer knew a particular Jewish writing that we know...In most cases we cannot treat the Jewish literature as sources the NT writers used, but must see them as evidence of the ideas and terminology with which NT writers were familiar."⁶ Chapter 24 "compares Wisdom to the great cosmic rivers that fertilize the earth, allowing the sage to define himself as one who draws from that world-encompassing stream (vv.30-34)."⁷ The sage compares himself to a rivulet fertilizing his garden then becoming fruitful for others ("my canal became a river") so

² Some have made reference to the Damascus Document, although they do not interact with the texts extensively (Haenchen, *John I*, 220; cf. Hanson, *The Prophetic Gospel*, 63; Koester, *Symbolism in the Fourth Gospel*, 170; Lindars, *The Gospel of John*, 184; Pancaro, *The Law in the Fourth Gospel*, 475).

³ I have yet to review a reading which cites all of these references in supporting its interpretive position.

⁴ Turner, *The Holy Spirit*, 62.

⁵ I am indebted to Prof. Turner for this observation.

⁶ Bauckham, "The Relevance of Extracanonical Jewish Texts," 95.

⁷ Richard J. Clifford, *The Wisdom Literature* (Interpreting Biblical Texts; Nashville: Abingdon Press, 1998), 127.

that he might represent God's wisdom to future generations.⁸ Likewise, in John 4:10-14, these irrigation metaphors can be associated to drinking metaphors by comparing the barrenness or the fertility of the land to people's spiritual conditions. Furthermore, the reference to "hunger" and "thirst" in John 6:35 directly parallels the sequence found in Sirach 24, hence, Turner concludes "*that Jesus is describing himself in terms that transcend Wisdom and its embodiment in the Torah.*"⁹

Scholars, however, rarely cite these Jewish sources in developing their interpretive position for the symbol of water.¹⁰ More often they cite rabbinic commentaries of the OT as the main source of normative Judaism in interpreting the NT.¹¹ Although rabbinic literature¹² was written later than the early Jewish material, exegetes have insisted on using these rabbinic writings as the principal background for the narrative in John 4.¹³ Surprisingly, only a handful of scholars¹⁴ have actually interacted with the Jewish documents as background material for the water metaphor, while others have presumed upon the development of prior research.¹⁵ In modern

⁸ Ibid.

⁹ Turner, *The Holy Spirit*, 64.

¹⁰ To his credit, Olsson (*Structure*, 214) cites a handful of these relevant texts.

¹¹ Consult Anthony J. Saldarini's article ("Rabbinic Literature and the NT," *ABD*, Vol 5, 603-4) for an explanation of the difficulties in using Rabbinic literature as the primary source for NT interpretation; cf. P. Alexander, "Rabbinic Judaism and the NT," *ZNW* 74 (1983), 237-46; Saldarini, "Form Criticism' and Rabbinic Literature," *JBL* 96 (1977), 257-74; Bauckham ("The Relevance of Extracanonical Jewish Texts to New Testament Study," 96-7) rightly concludes that "in the past, many scholars [have] made rather indiscriminate use of evidence from the rabbinic literature [all of which was written a century or more after the NT] as evidence for a pre-70 CE Judaism. In this they were influenced by a misleading historical model, according to which Pharisaism was 'normative Judaism' and later rabbinic Judaism essentially a continuation of Pharisaism. This model, along with the uncritical acceptance of all ascriptions of traditions to early rabbis in the literature, is no longer credible"; cf. Sanders, *Judaism: Practice and Belief 63BCE-66 CE* (London: SCM Press, 1992), 413; *idem*, *Jewish Law from Jesus to the Mishnah: Five Studies* (London: SCM, 1990), 133.

¹² This thesis is not suggesting that post-70 CE Jewish material lacks any relevance, and it accepts some of the rabbinic literature as preserving a common exegetical tradition from older Jewish sources (cf. Bauckham, "The Relevance of Extracanonical Jewish Texts to New Testament Study," 97). Although in this case, the close association of water and revelation might have been inappropriately expanded by a midrashic interpretation of the Jewish Scriptures.

¹³ Odeberg (*The Fourth Gospel*, 150-168) lists the following passages: Gen. R. 6.7; 64.7; b. Ber. 5a; Mek. 27e; Sif. on Deut. 35d, 36a; Midr. Tann. 35; Qidd. 65c; y. Sanh. 23d; Zad. Frag 9.28; cf. 5.1; 3.2; 8.3-10.1; Targ. Cant. 4.15; cf. 1.7; Cant. R. 4.30; b. Ta'an 7.1; Olsson (*Structure*, 214), Sif. Deut. 11.22; Pirque Aboth 6.1f.; Neyrey ("Jacob Traditions," 423) cites targumic traditions (*Tgs. Yer. I, II* and *Neof. Num* 21:18; cf. Num. R. 19.26); J. MacDonald (*The Theology of the Samaritans* [London: SCM, 1964], 276, *sec.* Koester, *Symbolism in the Fourth Gospel*, 170) quotes from a Samaritan liturgy (*Memar Marqah* 2.1 and 6.3); Glasson, "The Living Water and the Rock," 56.

¹⁴ Olsson, *Structure*, 212-18; Odeberg, *The Fourth Gospel*, 149-68; Strack and Billerbeck, *Das Evangelium*, 433-5.

¹⁵ Pancaro, *The Law in the Fourth Gospel*, 473-77; He does nevertheless introduce a few Qumran texts to the argument; Bultmann, *The Gospel of John*, 180; Jones, *The Symbol of Water*, 111; Koester (*Symbolism in the Fourth Gospel*, 170) quotes Bultmann and Pancaro for the interpretation of "living water" as revelation, although the latter two have borrowed their references from someone else. O'Day (*Revelation in the Fourth Gospel*) does not provide any background evidence for her position.

Johannine scholarship, the concept of water as a symbol for revelation has now inappropriately become the most commonly accepted interpretation.

4.1.2 *Water as a symbol leading to life*

Chapter 2 has provided the necessary evidence from early Jewish writings for demonstrating that water was most commonly represented and understood as a symbol promoting abundant life in both the temporal world (1 En 26:1-3; 28:1-3; 30:1-2; 89:28; 4 Ez 6:42-48; SibOr 4:15-17; ApAb 7:4; TrShem 3:4; 4:1; 7:1-5; LetArist 114-115; Jub 2:7; 26:23; JosAsen 2:18-20; LAB 10:7; 11:9; 13:7, 10; LivPro 1:2-4, 8; PssSol 5:8-10; HelSynPr 12:33; EzekTrag 242, 249-53; 1Q34 Frag. 1+2:2-3; 4Q205 Frag. 1 col. 2:2-9; 4Q206 Frag. 4 col. 3:18; 4Q286 Frag. 5:3-10; 4Q502 Frags. 7-10:8-10; 11Q 10 Col. 31:3-6) and the eschatological world yet to come. Water in the OT is initially described as cosmological waters (Gen 1:2ff.), but is later introduced as a life-giving source in the Garden of Eden (2:6, 10-11), and then subsequently in the prophetic books as an image representing the vehicle for new creational life in the age to come. The following two sections will investigate from early Jewish sources the symbol of water as: [1] An eschatological new creational blessing and then; [2] A garden element symbolizing the vehicle which leads to abundant life.

4.1.2.1 Water as an eschatological, new creational blessing:

4.1.2.1.1 *OT Background*

Several texts in the OT (e.g. Isa 12:3; 26:19; 35:5-7; 41:17-19; 58:11; Ezek 47:1-12; Joel 3:18; Zech 8:12; 14:8, *et al*) portray a beautiful scene of an eschatological new creation in which there will be an abundant overflow (cf. 2 En 8:2; ApAb 21:6; JosAsen 2:20;¹⁶ 1QH 16:4-21, esp line 17¹⁷) of the heavenly gift of water (Sir 43:22; 1 En 60:20; 76:6, 8, 11; 2 Bar 10:11; 29:7; 37:1; 73:2; 3 Bar 10:9; TJud 24:4; TAdam 1:8; JosAsen 16:8; LAB 13:7; 1Q28b Col. 1:3-6; 4Q88 Col. 9:8-13; 4Q210 Frag. 1 col. 2:5, 8; 4Q211 Frag. 1 col. 1:2-3; 11Q14 Frag. col. 2:7-12).¹⁸ Isa 26:19a seems to suggest a period in time when the corpses will rise from the dead to eternal life, and the rest of the verse describes dew as the life-giving dew of the resurrection.¹⁹ The remaining end-time references (Isa 12:3; 32:2, 20; 35:6-7; 41:17-19; 44:3; 58:11b), which illustrate the new creational land more visually, appear to associate water as a representation of the blessings of God.

¹⁶ "A spring of **abundant** (πλουσία) living water."

¹⁷ Line 17 describes a "torrent **overflowing**" (לנחל שרשר) [cf. Isa 30:28; 8:7].

¹⁸ Dew (and rain) was viewed as both an earthly blessing and an eschatological gift from heaven.

¹⁹ Cf. Zech 8:12; Sir 43:22.

Table 18: Water in the OT New Creational Accounts

[1] Isa 12:3

ושאבהם־מים בששון
ממעיני הישועה²⁰

With joy you will draw **water**
from **wells** of salvation

[2] Isa 32:2, 20

והיה־איש כמחב־ארוח וסתר זרם
כפלג־מים בציון כצל סלע־כבד בארץ עיפה
אשר־יכם זרעי על־כל־מים משלחי רגל־השור
והחמור

Each man will be like a shelter from the wind and
a refuge from the storm,
like **streams of water** in the desert and
the shadow of a great rock in a thirsty land.
...how blessed you will be, sowing your seed by
every **stream**, and letting your cattle
and donkeys range free.

[3] Isa 35:6-7

אז ירלג כאיל פסח
ותרן לשון אלם
כי נבקעו²¹ במדבר מים
ונחלים בערבה²²
והיה השרב לאגם
וצמאון למבועי מים
בנוה תנים רבצה²³
חציר לקנה וגמא²⁴

Then will the lame leap like a deer,
and the mute tongue shout for joy.
For the **waters** will gush forth in the wilderness
and **streams** in the desert.
The burning sand will become a **pool**,
the thirsty ground **springs of water**.
In the haunts where jackals once lay,
a home for reeds and papyrus

[4] Isa 41:17-19

העניים והאביונים מבקשים מים ואין
לשונם בצמא נשחה
אני יהוה אענם
אלהי ישראל לא אעזבם

The poor and needy search for **water**, but there
is none; their tongues are parched with thirst
But I the Lord will answer them;
I, the God of Israel, will not forsake them

²⁰ The LXX has ἐκ τῶν πεπηγμένων τοῦ σωτηρίου.

²¹ The LXX has ὕδωρ in the singular.

²² The LXX has φάραξ ἐν ἡγῶσι ("a ravine in a thirsty land"). The word "ravine" suggests a deep valley or gorge in the earth's surface which is usually worn out by the activity of a stream (or a large gully).

²³ The LXX renders this phrase as εὐφροσύνη ὀρνέων ("a joy of hens").

²⁴ The LXX has ἑστιαίον καὶ ἔλας ("a house of reeds and pools"). **חצור** is normally translated as "grass", but it can also represent a settled abode or haunt for ostriches (BDB, n. 2681). In light of Isa 34:13 ("a haunt for jackals, a home for owls [or ostriches], **חצור** לבנות יענה"), **חצור** should be translated as "abode." Some have preferred to translate it as "grass" since it appears to relate better with "reeds and rushes" (לקנה וגמא), but the literary structure of this antithetical parallelism favors the former translation. The second half-line ("an abode for reeds and rushes") is describing a parallelism of thought as a contrast to the first line ("in the haunt where jackals once lay", **חצור** לבנות יענה). Therefore, **חצור** stands more appropriately parallel to **בנוה** than to "the reeds and rushes". Furthermore, the word **חצור** is used in an ironic manner to show that during this period of restoration the desolate habitations will be transformed into lush dwelling places. The LXX seems to avoid the textual problem by substituting "a joy of hens [or birds]" (εὐφροσύνη ὀρνέων) for "a haunt for jackals" (cf. John N. Oswalt, *The Book of Isaiah Chapters 1-35* [NICOT; Grand Rapids: William B. Eerdmans Publishing Company, 1986], 619 n. 9).

אפתח על-שפיים נהרות
ובחורך בקעות²⁵ מעינות
אשים מדבר לאגם-מים
וארץ ציה למוצאי מים
אתן במדבר ארז שטה והדס ועץ שמן

אשים בערבה ברוש
תדרור ותאשור יחדו

[5] Isa 44:3

כי אצק-מים על-צמא
ונזלים על-יבשה

[6] Isa 58:11b

והיית כגן רוה
זכמוצא מים אשר לא-יכזבו מימיו²⁶

[7] Joel 4[3]:18

וכל-אפיקי יהודה ילכו מים
ומעין מבית יהוה יצא
והשקה את-נחל השטים

I will make **rivers** flow on barren heights,
and **springs** within the valleys.
I will turn the desert into **pools of water**,
and the parched ground into **springs**.
I will put in the desert the cedar and the acacia,
the myrtle and the olive.
I will set pines in the wasteland,
the fir and the cypress together.

For I will pour **water** on the thirsty land,
and **streams** on the dry ground

You will be like a **well-watered** garden,
like a **spring of water** whose **waters**
do not fail

all the ravines of Judah will run with **water**
A **fountain** will flow out of the Lord's house
and **will water** the valley of acacias²⁷

These references to water as a symbol which promotes life highlight the revitalizing power of water to restore a barren desert into a luxuriant garden (cf. LAB 13:7; 1QH 16:4-5 [see Table 7]). Although there is much scholarly debate concerning the continuity of the two Isaiahs (I and II Isaiah), ample evidence in ch 35 suggests that the new creational ideas found in Deutero-Isaiah (chs 40-66) also appear in parallel themes in ch 35 (cf. Isa 12:3; 26:19; 32:2²⁸).²⁹ The author of ch 35 could have been referring merely to a literal return of the exiles from Babylon, but the language and imagery seem to suggest a glorious, eschatological age in which healing, restoration,³⁰ salvific life, and agricultural bounty (cf. Jub 2:7; ApAb 7:4; 11Q14 Frag. 1 col. 2:7-12) will be made available. Indeed, these rivers, waters, streams, and bubbling springs,

²⁵ LXX: πηγῶς

²⁶ The LXX rendering is: ὡς κῆπος μεθύων καὶ ὡς πηγὴ ἣν μὴ ἐξέλιπεν ὕδωρ.

²⁷ "In that day" is an eschatological formula introducing a prophetic announcement, in this case about the future restoration.

²⁸ "Like streams of water in the desert" (כפל-גיי-מים בציון).

²⁹ Cf. R. B. Y. Scott, "The Relation of Isaiah, Chapter 35, to Deutero-Isaiah," *AJSL* 52 (1935/36), 178-91; A. T. Olmstead, "II Isaiah and Isaiah, Chapter 35," *AJSL* 53 (1936/37), 251-53; Smart, *History and Theology in Second Isaiah*, 292-94; W. Brownlee, *The Meaning of the Qumran Scrolls for the Bible* (New York: Oxford, 1964), 247-55.

³⁰ Cf. Otto Kaiser (*Isaiah 13-39: A Commentary* [OTL; London: SCM Press LTD, 1974], 365) says that "the former desert has been changed into a well-watered countryside" whereby transforming the den of jackals into a place overgrown with reeds and papyrus.

representing a special element which promotes life, describe a future age of complete restoration (1Q34 Frags. 1+2:2-3).

Chapters 34 and 35 excellently present the blossoming conditions of the garden over against the barrenness of the desert, with the chiasmic structure of 35:5-7 in particular highlighting the disparity by coupling the similar ideas in repetition:

Table 19: Chiasmic Structure of Isa 35:5-7

[A]	For the waters (מים) will gush forth
[B]	in the wilderness (במדבר)
[C]	and streams (ונחלים)
[D]	in the desert (בערבה).
[D']	The burning sand (השרב)
[C']	will become a pool (לאגם),
[B']	the thirsty ground (וצמאון)
[A']	springs of water (למבועי מים).

The beautiful land of Edom had been turned into a wilderness, but the future restoration, a time when the desert and the parched land will rejoice and blossom like the spring plants (Isa 35:1-2), will proceed to a climax of abundant fertility, reversing the condition of desolation (cf. LAB 13:10; 11Q10 Col. 31:2-6a).³¹ The chiasmic structure underscores two important ideas: First, the contrast between the former land of drought and devastation and the renewed earth of great abundance and lasting fertility; Second, water as the only life-giving replenisher transforming the arid surroundings with living streams and overflowing springs into a land yielding valuable benefits (1 En 26:1-3; 28:1-3; 30:1-2; 2 Bar 29:5-7; ApEl 5:18; LetArist 114-15; HelSynPr 12:33; 4Q88 Col. 9:8-13).³²

In these cases in early Jewish tradition, both biblical and post-biblical, the themes of God's divine giving and the life-giving image of water are common motifs. More precisely, God's divine prerogative to grant eschatological life, symbolized by the vehicle of water, reflects his unique sovereign identity as the sole life-giver of both creative and new creative life.

³¹ Desolation, agricultural disaster, human illness, and physical and spiritual oppression represent covenant curses of the old dispensation, but the new creation will enjoy complete freedom from such infertility, destruction, and captivity. The reversal of these curses will manifest a place resembling the earthly paradise in the Garden of Eden, but the magnitude of the new creation ("eyes...opened," "ears...unstopped," lame will leap, "mute will shout," "water will gush forth," "streams," "pool," "springs of water," "reeds and rushes") will excel the old model ("blind," deaf, "lame," "mute tongue," "wilderness," "desert," "burning sand," "thirsty ground," "in the haunt where jackals once lay") in its escalation of abundance and life.

³² Cf. R. E. Clements, *Isaiah 1-39* (NCB; London: Marshall, Morgan & Scott Publishing LTD, 1980), 275-76.

4.1.2.1.2 An Exegesis of John 4:6-15 in light of the Jewish understanding of water

Most of John's language in 4:6-15 is remarkably parallel to the background themes of the new creation found in early Jewish traditions (both biblical and post-biblical). Jesus' response to the Samaritan woman highlights the disparity (δέ) between the water which fails to quench one's thirst and the spring of water that wells up to an everlasting supply of life (vv 13-14) [1 En 89:28; Jub 26:23; LAB 13:10;³³ 1Q28b Col. 1:3-6³⁴]. Jesus' offer of living water to the woman marks the initial reversal of the curse of desolation and infertility which represented the old fallen world.³⁵ This inbreaking of the new creational age parallels both the contrast seen and the prophecies promised in Isa 35 and other related Jewish texts (e.g. 2 Bar 29, 32; 73).

Table 20: Literary Structure of John 4:13-14

Everyone who drinks this water **will be thirsty again**³⁶

πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν

But whoever drinks the water **I give him will never thirst**³⁷

ὃς δ' ἂν πίνη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα

[1] Indeed, the **water** (τὸ ὕδωρ) **I give** him

[2] *will become* in him a **spring of water** (πηγὴ ὕδατος)

[3] *welling up to* **eternal life** (ζωὴν αἰώνιον)

The life-giving image of water is highlighted by a progressive parallel structure³⁸ which associates water [1] with eternal life [3] (4:14). Both droughts and deserts represented a land that was without water and vegetation, an area laid waste and

³³ "And the Lord commanded him regarding the salvation of the souls of the people and said (*Et precepit ei Dominus de salvatione animarum populi et dixit*), 'If they will walk in my ways, I will not abandon them but will have mercy on them always and bless their seed (*et benedicam semen eorum*); and the earth will quickly yield its fruit, and there will be rains for their advantage, and it will not be barren" (*et festinabit terra dare fructum suum, et pluvia erit eis, et lucificationes et terra non sterilizabit*).

³⁴ "May [my Lord] bless you...For you may he open an **eternal spring** [מְקוֹר עוֹלָם] **which [does not dry up]**. From the heavens may [...] in your hand [...] may he bestow upon you all the bless[ings...] in the congregation of the holy ones [...] **eternal spring, and not [withhold living waters] from the thirsty.**"

³⁵ G. K. Beale, "The Eschatological Conception of New Testament Theology," in *The Reader must understand: Eschatology in Bible and Theology*, eds. K. E. Brower and M. W. Elliott (Leicester: APOLLOS-Inter-Varsity Press, 1997), 29.

³⁶ Cf. Isa 5:13; 29:8 ("as when a hungry man dreams that he is eating, but he awakens, and his hunger remains; as when a thirsty man dreams that he is drinking, but he awakens faint, with his thirst unquenched [ἐξαναστάς ἐτι διψῶ]. So will it be with the hordes of all the nations that fight against Mount Zion); 32:6; 41:17 ("their tongues are parched with thirst," [ἡ γλῶσσσα αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη]); 65:13 ("my servants will drink, but you will go thirsty," οἱ δουλεύοντές μοι πίνουνται ὑμεῖς δὲ διψήσετε); Hos 2:3; Amos 8:13 ("in that day the lovely young women and strong young men will faint because of thirst").

³⁷ Cf. Neh 9:15, 20; Ps 107:9 ("for he satisfies the thirsty," [כִּי־הַשְׁבִּיעַ נֶפֶשׁ שֶׁקָּה וְנֶפֶשׁ]); Isa 32:2; 44:3; 55:1; Jn 6:35; 7:39; Rev 21:6; 22:17.

³⁸ Cf. Olsson (*Structure*, 213).

uninhabited by people.³⁹ Likewise, John is implying that unquenched thirst (4:13)⁴⁰ symbolizes the desolate, spiritual condition⁴¹ of individuals who have yet to taste the gift of eternal life. The theological symbolism of desert-like thirst suggests a separation from God and from his blessings of water (1 Macc 1:39; Jub 26:33; SibOr 8:237; TrShem 6:3-4; 7:10-11, 23; 4Q163 Frag. 26:3 [cf. Isa 32:5-6]; 2 Sam 1:21); whereas, the "absence of thirst expresses the perfect happiness which God's salvation ('living water') generates in the individual."⁴² Water was an appropriate symbol for something promoting salvific blessing in a land as arid as Israel; what water is to the parched earth, so God's salvific deliverance is to those dying of spiritual thirst (cf. Isa 8:6; 12:3; 31:21; 35:6-7; 44:3; 55:1; Jer 2:13; Ps 42:2, 3 [ET 1, 2]; 46:5, 6 [ET 3, 4]; Jn 7:37, 38; Rev 7:17).⁴³ What Jesus promises to the woman is "living water," an expression which has two levels of meaning.⁴⁴ On the one hand, it was the ancient way of referring to naturally flowing, fresh water from springs; and on the other, it was John's language for "life."⁴⁵ The double meaning,⁴⁶ or the extension of this metaphor⁴⁷ also suggests that Jesus was willing to provide eternal satisfaction for the woman's spiritual thirst, although the offer of living water was misunderstood by her to mean natural water.⁴⁸ The difference

³⁹ Cf. Böcher, "ἔρημος," *DNTT*, Vol. 3, 1004.

⁴⁰ See n. 18.

⁴¹ Cf. David A. Hubbard (*Joel and Amos: An Introduction and Commentary* [Leicester: Inter-Varsity Press, 1989], 83) suggests that "these Old Testament pictures that connect closely physical and spiritual blessings carry over to the New Testament vision of the Holy City, whose perpetual fertility is watered by a river that flows from the throne of God (Rev 22:1-2)"; Haenchen (*John I*, 220) adds that the water Jesus gives "satisfies man's thirst forever because it is that for which man really yearns."

⁴² Okure, *The Johannine Approach to Mission*, 101. Cf. Rev 21:6 ("To him who is thirsty I will give to drink without cost from the spring of the water of life" [ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν]; cf. Isa 55:1) and 22:17 ("Come! Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life" [ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν]).

⁴³ Oswalt, *The Book of Isaiah*, 294. The Exodus imagery of God providing water in the desert for his people finds links to both the Isaiah passages and to Jn 4.

⁴⁴ Carson, *The Gospel According to John*, 218.

⁴⁵ Malina, *Social-Science Commentary*, 99; cf. Floyd V. Filson, "The Gospel of Life: A Study of the Gospel of John," in *Current Issues in NT Interpretation: Essays in Honor of Otto A. Piper*, eds. William Klassen and G. F. Snyder (London: SCM Press LTD, 1962), 111-23; C. F. D. Moule, "The Meaning of 'Life' in the Gospels and the Epistles of St John," *Theology* 78 (1975), 114-125.

⁴⁶ Cf. Jn 2:22; 3:3ff.; 4:31ff.; 6:41ff.; 8:21ff.; 11:11ff.; 12:27ff.; 14:4ff. Duke (*Irony in the Fourth Gospel*, 144), however, makes a very important distinction when he says that "Jesus' usage of 'living water' is not actually an instance of double meaning but of metaphor, since Jesus unites a figurative reality with a higher one, rather than intending two meanings at once."

⁴⁷ Duke (*Irony in the Fourth Gospel*, 143-44) suggests that the "earthly realities as... 'water' are continually stretched and filled by the Son of God to whom they constantly point and by whom they are irrevocably transformed. The effect upon the reader is a conditioning to the fact that earthly things have more significance than may appear... Metaphor is like irony in that it says one thing and means another, presenting two levels of meaning which the reader must entertain at once... however, the two levels are deeply identified; in irony they are in opposition."

⁴⁸ Cf. Carson, "Understanding Misunderstandings in the Fourth Gospel," *TynB* 33 (1982), 59-89; Duke, *Irony in the Fourth Gospel*, 145-47.

between the two types of water is seen in that natural water quenches thirst only temporarily; whereas, Jesus' water has lasting effects.⁴⁹

Jesus, in his attempt to inform the Samaritan woman of her spiritual condition, said that the water from Jacob's well would never fully quench her thirst, for the only possible way to satisfy the thirst would be to receive the gift of life (symbolized by water) which Jesus alone could give once and for all (4:14).⁵⁰ John appears to distinguish the water in Jacob's well (τὸ φρέαρ) from the "spring of water" (πηγή ὕδατος) which Jesus is able to give.⁵¹ A φρέαρ was a well dug in order to retrieve a rich supply of water, different from a spring and a cistern (a walled container holding rainwater) in that it provided underground well water. Nevertheless, a φρέαρ was understood to be something very different from a πηγή, a source most frequently understood to be a fountain or a perennial spring supplying refreshing water.⁵² It appears that John's main reason for using πηγή is for alluding to the prophecies in Isaiah which have πηγή in almost all "spring" references.

The phrase, πηγή ὕδατος, which has close connections with early Jewish tradition, was described as being the necessary ingredient that brings forth life and

⁴⁹ Lindars, *The Gospel of John*, 183.

⁵⁰ The phrase, "everyone who drinks" (πᾶς ὁ πίνων) is contrasted with the hypothetical expression "whoever drinks the water I give him" (ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ). The emphatic pronoun ἐγὼ and the shift of the verbal tenses (πίνων, pres act ptc; πῖνῃ, aor act subj) highlight the contrast between the habitual drinking of natural, running water and the satisfying single draught of living water (cf. Westcott, *Gospel According to St. John*, 151). Cf. Bruce, *The Gospel of John*, 105; Barrett, *The Gospel According to St. John*, 228. The participle suggests a continuous act of drinking ordinary water; whereas, the aorist subjunctive makes it perfectly clear that only a single draught was necessary (Lindars, *The Gospel of John*, 183).

⁵¹ Some scholars suggest that the shift in vocabulary is insignificant (Jones, *The Symbol of Water in the Gospel of John*, 99) since the use of synonyms was characteristic of John's style (Barrett, *The Gospel According to St. John*, 234). It is quite noticeable to see how John used these words synonymously in v 6 (πηγή τοῦ Ἰακώβ) and vv 11-12 (τὸ φρέαρ); however, in light of the references in early Jewish literature, the expression "spring of water" (πηγή ὕδατος) as opposed to a "well" should be recognized as a considerable variant. Φρέαρ was never used in an eschatological context, referring to a new creational blessing. Cf. Brown (*The Gospel According to John*, 170) states that the "idea may be that in the earlier conversation which concerns natural water Jacob's well is a fountain (pēgē) with fresh, flowing water; but when the conversation shifts to the theme of Jesus' living water, Jesus is now the fountain (pēgē in vs. 14), and Jacob's well becomes a mere cistern" in comparison. Ridderbos (*The Gospel According to John*, 156) makes an important comparison with ch 6 by saying that "the bread from heaven that Jesus gives and (6:32f., 48ff.) is contrasted with the manna that Moses gave the fathers in the wilderness. There, too, we find the motif of the inadequacy of what was given in the past (vs. 49) and of the fact that those who partake of what Jesus gives and is will never lack (vs. 35); there too we encounter a request for 'this bread' (6:34) paralleling the Samaritan woman's request for 'this water' (4:15)."

⁵² Πηγή can sometimes be translated for a specific well as it is in Jn 4:6 (πηγή τοῦ Ἰακώβ). In the LXX, there is little difference between the two words, but the frequent use of πηγή in many new creational texts of Isaiah may indicate some discernable contrast (Brown, *The Gospel According to John*, 170).

restoration in the new creation (cf. JosAsen 2:20;⁵³ 1QH 16:16⁵⁴ [cf. Isa 49:10]). The following table will compare this expression in Jn 4:10-14 with relevant OT parallels:

Table 21: Spring of water as an element promoting life in the new creation

John 4:13-14	Isa 35:6a-7	Isa 49:10	Joel 4[3]:18
Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst . Indeed, the water I give him will become in him a spring of water (πηγή ὕδατος) welling up to eternal life.	Water will gush forth in the wilderness and streams in the desert. The burning sand will become a pool, and the thirsty ground springs of water (πηγή ὕδατος). ⁵⁵	They will neither hunger nor thirst , nor will the desert heat or the sun beat upon them. He who has compassion on them will guide them and lead them beside springs of water (πηγὼν ὕδατων).	In that day the mountains will drip new wine, and the hills will flow with milk; all the ravines of Judah will run with water . A fountain (ὕδατα καὶ πηγὴ) will flow out of the house of the Lord and will water the valley of acacias.

The literary contexts of these biblical references depict an end-time scene of redemption, restoration, and blessing for God's people. Furthermore, the expression, "springs of water," is represented as the main life-giving substance (cf. SibOr 4:15-17;⁵⁶ EzekTrag 242, 249-53⁵⁷) in these texts, and John seems to combine⁵⁸ various new creational themes⁵⁹ from the Jewish tradition in order to demonstrate the inaugurated fulfillment of these prophetic promises in the messianic age of salvation (cf. 2 Bar 29:3; 32:7; 39:7).⁶⁰ The phrase οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα seems to be parallel

⁵³ "A **spring of abundant living water** (πηγή ὕδατος ζῶντος πλουσίου), and below the spring (τῆς πηγῆς) was a big cistern receiving the **water of that spring** (τὸ ὕδωρ τῆς πηγῆς). From there a river (ποταμός) ran right through the court."

⁵⁴ "A **spring of living waters** (מִבְּרֵית מַיִם חַיִּים)."

⁵⁵ Cf. Bernard (*The Gospel According to St. John*, 139) states that "in the messianic forecast of Isa 35:7, one of the promised blessings was εἰς τὴν διψῶσαν γῆν πηγὴ ὕδατος."

⁵⁶ "And land and **rivers and source of perennial springs** [are his], **things created for life** (καὶ ποταμοὶ τε καὶ ἀνάων στόμα πηγῶν κτίσματα πρὸς ζωὴν), also showers which engender the fruit of the soil, and trees, both vine and olive."

⁵⁷ "And from there they came to Elim, where they found twelve **springs of water** and seventy palm trees...and splashing streams: a place profuse and rich, which draws from out one rocky ledge twelve springs; the trunks of fruitful palms rise like a hedge...with water flowing round, and tender grass yields pasture for the flocks."

⁵⁸ Although parallel ideas, themes, and terminology of the water motif common in early Judaism have influenced John's understanding of the image here in 4:10 and 13-14, specific scriptural references most likely inspired the wording of John 4:10 and 4:14. The striking parallels to certain OT passages suggest that John was preserving a common Jewish theme about the symbol of water, namely its life-giving effects. Hanson (*The Prophetic Gospel*, 61-2) selects three passages which he believes have influenced John's language here (Ps 36:10a; Prov 18:4 [LXX]; Isa 12:3).

⁵⁹ Once again, this thesis is not necessarily attempting to argue for specific OT allusions to the narrative, although some of the Isaianic passages seem to have influenced Jn 4:13-14; nevertheless, it does argue for a common Jewish thematic tradition concerning the interpretation of water as a new creational blessing of life.

⁶⁰ The first and third visions introduce the idea of great abundance on the earth after the appearance of the Anointed One (or Messiah) [29:4-7 and 73:2-74:4] (Klijn, *OTP* I, 618). In 29:3, the Anointed One is revealed during the time of renewal (32:6) to usher in the eschatological new creation. He is also described as being like the fountain (39:7) bringing forth abundant growth in a valley (36:4,

“to the description of the time of salvation in Isa 49:10, οὐ πεινάσουσιν οὐδὲ διψήσουσιν.”⁶¹ The expression “living water” in 4:10 is expanded and further explained by the use of other water/life references (“water,” “spring of water,” “eternal life”) in vv 13-14.⁶² Lindars states why a single drink has lasting effect: “It is an inner principle of spiritual life which is not bound by the limits of earthly existence. It is what results from the new birth from above (3:3-8). To describe it with the metaphor of an internal fountain, gushing up inexhaustively, is to suggest something of the richness of the new life that is made available through faith in Christ.”⁶³ The phrase “the water I give him will become in him a spring of water welling up to eternal life” in v 14 seems to suggest Isa 58:11, “you will be like a well-watered garden like a spring whose waters never fail.” No other OT text seems to make this point: connecting the garden image with unfailing waters welling up inexhaustibly. It is also interesting to notice that the verb ἄλλομαι (“welling up”), which means to leap or to spring up quickly, is used in Isa 35:6 to refer to the lame person leaping (ἀλείται) like a deer.⁶⁴ The quick movement implied by the verb, which could refer to the performance of either living beings or inanimate objects, indicates the springing forth of energetic life.⁶⁵ The offer of this “living water”, which is extended by Jesus to the Samaritan woman to satisfy her thirst (cf. Isa 41:17; 49:10),⁶⁶ is understood by John to be the prophetic fulfillment⁶⁷ of Isaiah’s new creational promises.

37:1). In light of the Anointed One’s arrival (72:2; cf. TJud 24:4 [cf. Isa 11:1-2, 6-9; 42:1; 44:3]), the end-time gift of dew is anticipated during this new creational time of eternal peace (73:1-3).

⁶¹ Barrett, *The Gospel According to St. John*, 234. Isa 49:10 is also alluded to in John 6:35 (οὐ μὴ διψήσῃ πώποτε) and Rev 7:16 (οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν); cf. David R. Griffiths, “Deutero-Isaiah and the Fourth Gospel: Some points of Comparison,” *ET* 56 (1953-54), 355-60.

⁶² There seems to be a progression of further elaboration. The **water** I give him will become (γενήσεται) in him a **spring of water welling up** (ἀλλομένον) to **eternal life**.

⁶³ *The Gospel of John*, 183.

⁶⁴ Freedom from physical debilitation to abundant life was a prophetic sign of the promised new creational salvation; cf. G. K. Beale (“The Eschatological Conception of New Testament Theology,” 29) states that “Christ’s miracles of healing not only inaugurated the end-time kingdom, but signalled the beginning of the new creation, since the healings were a beginning reversal of the curse of the old fallen world. The miracles were a sign of the inbreaking new creation where people would be consummately healed,” *idem*, “The Old Testament Background of Reconciliation in 2 Corinthians 5-7 and Its Bearing on the Literary Problem of 2 Corinthians 6:14-7:1,” in *The Right Doctrine from the Wrong Texts?: Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker Books, 1994), 217-247.

⁶⁵ Cf. Gen 2:6 (“the streams came up [ἀναβαίνω] from the earth and watered the whole surface”) seems to have the same nuance, although a different verb is used.

⁶⁶ Compare Jn 4:13-14 (“everyone who drinks this water **will thirst again**, but whoever drinks the water I give him **will never thirst**,” αὐτῇ πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσῃ πάλιν· ὃς δ’ ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα) with Isa 41:17 (“the poor and needy search for water, but there is none; their tongues are **parched with thirst**,” ἡ γλῶσσα αὐτῶν ἀπὸ τῆς δίψης ἐξηράνθη) and Isa 49:10 (“they will neither hunger **nor thirst**,” οὐ πεινάσουσιν οὐδὲ διψήσουσιν).

Another Isaianic passage 44:3 ("For I will pour water on the thirsty land, and streams on the dry ground") also presents an interesting parallel to Jn 4:13-14. God announces, in a salvation oracle, a period when Israel would receive new life in a new age. This metaphorical reference of the blessing of water is promised to the spiritual progeny⁶⁸ (Isa 44:3b, "I will pour out my Spirit on your offspring, and my blessing on your descendants"). Although John has conflated restoration themes from early Judaism, he nevertheless was clearly aware of the exegetical tradition of the new creation concept in Isaiah, which inspired other apocalyptic traditions.⁶⁹ In other words, John shares the common Jewish interpretation that the Isaiah texts are referring to the eschatological day of God's new creation.⁷⁰ Significantly, John develops this theological theme of the Jewish (both biblical and post-biblical) religious expectation for the future new creational age. Several biblical parallels have clearly inspired Jn 4:10-14, as well as a handful of Jewish parallels (e.g. 1Q28b Col. 1:3-6).⁷¹ The new creational and life-giving expressions in early Judaism have curiously close connections to our text, and these images have been explored in order to argue for a common Jewish understanding of water which would have been familiar to John. This connection depends on the common Jewish exegetical practice of *gezērâ shāwâ*, which associates scriptural texts, in our case, the Deutero-Isaiah passages by sharing subject matter and common terminology.⁷² It was quite appropriate for John to link Isaianic passages by applying this technique since the LXX has *πηγή* for the various Hebrew words in almost all of its texts.

Isa 44:3

כִּי אֶצְקֵם מַיִם עַל-צְמָא וְנוֹלִים עַל-יְבֹשֶׁה

For I will pour **water** on the thirsty land, and **streams** on the dry ground

ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει τοῖς πορευομένοις ἐν ἀνύδρῳ

⁶⁷ Cf. Barrett, *The Gospel According to St. John*, 228; Goppelt ("ὕδωρ," *TDNT* VIII, 326) also affirms that "the new mode of expression corresponds to a fulfillment which surpasses the prophecy."

⁶⁸ Schnackenburg (*The Gospel According to St. John*, 426) also recognizes the contrast between the earthly and heavenly spheres and he states that "it is not Jesus who is in need of anything, but the woman; and she is confronted with the one person who can satisfy the deepest needs of man." Since *δωρεά* is a term for God's blessing to man, Jesus' offer of "living water" should be understood salvifically.

⁶⁹ Beale, "The Old Testament Background," 221 n. 12. Also see the extracanonical Jewish literature cited in § 2.5.2.

⁷⁰ Cf. Bauckham, "The Relevance of Extracanonical Jewish Texts in New Testament Study," 101.

⁷¹ Bauckham (*idem*, 97), in explaining the NT authors' methodological use of Jewish material, states that it was very unusual for NT writers to explicitly quote or to allude to early Jewish literature. The letter of Jude was unique in this sense. He further comments that "in most cases we cannot treat the Jewish literature as sources the NT writers used, but must see them as evidence of the ideas and terminology with which NT writers were familiar."

⁷² Bauckham, "James and the Jerusalem Church," in *The Book of Acts in Its Palestinian Setting*, ed. R. Bauckham (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 454.

For I will give⁷³ water to the thirsty that walk in a dry land

John 4:14

ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα ἀλλὰ
τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς
ζωὴν αἰώνιον

but whoever **drinks the water I give**⁷⁴ him will never **thirst**. Indeed,
the water I give him will become in him a spring of water welling up to
eternal life

The Septuagint translator has metaphorically⁷⁵ interpreted נָמָצ (the “thirsty land”) as ἐν δίψει τοῖς πορευομένοις, the thirsty people who walk in a dry land.⁷⁶ The LXX translator has eliminated the image of rain which is probable in the Hebrew of 44:3, perhaps because he remembers the image of springs elsewhere in Isaiah, or because it may well be that while pouring water on the land makes sense, pouring water on people does not. The barren land representing its thirsty people is also applied by the evangelist in Jn 4:13-14. The LXX translator has related these two metaphors (drinking and irrigation) to show that the act of irrigating the barren land can also be interpreted as an act satisfying those who are thirsty.

Interestingly, the act of “giving” life-giving water (or life itself), a divine activity by a sovereign creator who had the authority to dispense life⁷⁷ (cf. Isa 44:3a), is attributed to Jesus (“I [will] give him,” Jn 4:13-14; cf. 4:10).⁷⁸ Both creation and salvation accounts (see § 3.5.1 and 3.5.4) in Judaism unambiguously describe God as the sole, authoritative giver of both creative and new creative life (Gen 1:11-12, 20-31; 2:7; Job 33:4; Isa 42:5; Ezek 36:26; Jud 16:13-14; Wis 15:11; 2 Macc 7:22-23;⁷⁹ Jub

⁷³ The Septuagint writer has translated the verb פָּצַח with δώσω (δίδωμι), although פָּצַח is usually translated by its Greek equivalent ἐπιχέω. On the other hand, δώσω is almost always a translation of the verb יָחַל.

⁷⁴ Literally, “I will give” (fut. act. ind.).

⁷⁵ It is quite possible that the translator did not see the metaphor. The AV translates this verse, “I will pour water upon him that is thirsty.”

⁷⁶ The two half-lines of v 3a are synonymously parallel (“water on the thirsty land” with “streams on the dry ground”), but the Septuagint writer might have wanted to assimilate “the thirsty (people)” with the “offspring” and “descendants.”

⁷⁷ The literary structure of Table 20 shows “water” and “eternal life” representing a parallel idea.

⁷⁸ Another example of a Johannine literary technique is irony. The conversation is controlled by paradoxical overtones in that he who asked was actually the one who gave. Cf. Hoskyns, *The Fourth Gospel*, 263; If the woman had known the “gift of God” and the stranger who asked her for a drink, then the roles would have been exchanged (Schnackenburg, *The Gospel According to St. John*, 426); Duke, *Irony in the Fourth Gospel*, 142-46; The statement, “Give me a drink” (δός μοι πεῖν) in v 7 also introduces the irony of Jesus’ request for water, but this expression is used later on in the conversation (v 10) in order to show its inseparable connection to the woman’s spiritual thirst (Okure, *The Johannine Approach to Mission*, 95).

⁷⁹ “It was not I who gave you life and breath...Therefore the Creator of the world...will in his mercy give life and breath back to you again...” (οὐδὲ ἐγὼ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν ἐχαρισάμην...τοιγαροῦν ὁ τοῦ κόσμου κτίστης...καὶ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν πάλιν ἀποδίδωσιν μετ’ ἐλέους).

12:4;⁸⁰ 26:23; 4 Ez 3:5; 6:47-48; 2 Bar 23:5; JosAsen 8:9;⁸¹ 12:1; 20:7).⁸² These Jewish texts focus on who God is, and they characterize the “unique identity of the one God and thus distinguishing the one God absolutely from all other reality.”⁸³ The divine activity of granting life is a description of God’s own identity which distinguishes his uniqueness from all other reality. He is the creator of life and the sovereign ruler, and John’s Christology was understood and developed within this Jewish theological context. How do we know that John intended to include Jesus in the unique divine identity of God? First, John and the rest of the NT writers developed a New Testament Christology within the theological framework of Jewish monotheism.⁸⁴ Second, we see that the so-called divine functions which Jesus exercises, like “giving” life-giving water, are intrinsic to who God is. In other words, Jesus was participating in God’s unique activity of creation and the new creation.⁸⁵ Jesus answered the woman by saying that “whoever drinks the water I [will] give him will never thirst” (4:14a), and “the water I [will] give him will become in him a spring of water welling up to eternal life” (4:14b). The following chiasmic structure⁸⁶ further highlights Jesus as being “intrinsic to the unique and eternal identity of God.”⁸⁷

Table 22: Chiasmic Structure of John 4:10

[A]	If you knew the gift of God (εἰ ᾔδεις τὴν δωρεάν τοῦ θεοῦ)
[B]	and who it is who says to you (καὶ τίς ἐστὶν ὁ λέγων σοι),
[C]	‘Give me a drink’ (δός μοι πεῖν),
[B’]	you would have asked him (σὺ ἂν ᾔτησας αὐτόν)
[A’]	and he would have given you living water (καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν).

John in his gospel includes Jesus in the unique divine identity of God’s creation and sovereign power in new creational redemption. Bauckham states that “Jesus is seen as the one who exercises God’s eschatological sovereignty over all things,⁸⁸ with a view to the coming of God’s kingdom and the universal acknowledgement of God’s

⁸⁰ “Worship the **God of heaven who sends down rain and dew** upon the earth...who created everything by his word, and **all life is in his presence**” (*wākuēl ḥēyyēwāt*).

⁸¹ “Who gave life to all (things)” (ὁ ζωοποιήσας τὰ πάντα).

⁸² Other texts either imply (Gen 2:5; SibOr 4:15-17; LAB 26:3; 1QH 16:16) or explain (Joel 2:23; Wis 11:4-8; 1 En 89:28; Jub 26:23; PssSol 5:8-10, 14; 1Q28b Col. 1:3-6; 4Q285 Frags. 1-2:1-7; 4Q502 Frags. 7-10:9-10; 11Q14 Frag. 1 col. 2:7-12) the divine activity of granting gifts.

⁸³ Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* (Didsbury Lectures, 1996; Carlisle: Paternoster Press, 1998), vii.

⁸⁴ Ibid, vii-5. Cf. L. W. Hurtado, “What Do We Mean by “First-Century Jewish Monotheism”?”, *SBLSP* 1993, 348-54.

⁸⁵ Ibid, viii, 35.

⁸⁶ Schnackenburg (*The Gospel According to St. John*, 426) also identifies the chiasmic structure in this sentence; cf. Olsson, *Structure*, 213.

⁸⁷ Ibid, viii.

⁸⁸ E.g. Isa 44:24; Jer 10:16; 51:19; Sir 43:33; Wis 9:6; 12:13; Add Est 13:9; 2 Macc 1:24; 3 Macc 2:3; 1 En 9:5; 84:3; 2 En 66:4; Jub 12:19; ApAb 7:10; JosAsen 12:1; SibOr 3:20; 8:376; Frag.

unique deity. Jesus is included, we might say, in the eschatological identity of God.”⁸⁹ The chiasm shows that the divine gift (τὴν δωρεάν)⁹⁰ is symbolized by “living water” (ὕδωρ ζῶν),⁹¹ and it also discloses Jesus’ self identification (Α’)⁹² [“he would have given”]⁹³ in the unique divine identity of God (Α) [τοῦ θεοῦ]. The statement, “he would have given you (ἔδωκεν ἄν σοι) living water,” shows the participation of Christ in the eschatological identity of God in offering the woman everlasting, new creational life (cf. JosAsen 8:9).⁹⁴ These statements of Jesus are rich with irony in that the woman (in v 12) presents a challenge to Jesus by questioning him about the source of the living water. She asks, “Where can you get this living water? Are you greater than our father Jacob, **who gave us** the well...? (μὴ⁹⁵ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ)” To her understanding, Jacob, who is greater than Jesus, was able to sufficiently provide from the well and thereby satisfy her immediate thirst for

1:17; Josephus, *BJ* 5.218; 1QapGen 20:13; 4QD^b 18:5:9. Cf. Jn 1:3; 3:35; 4:10-14; 13:3; 16:15 for Christ’s lordship over creation and salvation (*sec.* Bauckham, *God Crucified*, 32 n. 6).

⁸⁹ Ibid, 35.

⁹⁰ This expression (τὴν δωρεάν τοῦ θεοῦ) in the subjective genitival form indicates that God is the subject of the verbal idea and therefore the donor of the gift.

⁹¹ Schnackenburg (*The Gospel According to St. John*, 426) asserts that the “gift of God” is the “living water” which only Jesus can give, “the true ‘water of life’ which is not a gift on the natural, earthly plane but a heavenly gift from God.”

⁹² In her textual analysis of the narrative dialogue of 4:7-15, Okure (*The Johannine Approach to Mission*, 94) observes that the two main themes, the “gift of God” and “who Jesus is”, are present but not fully developed in this first part of the conversation. Botha states that, although the communication program might have initially failed on the level of the characters, the communication between the author and reader did not fail (*Jesus and the Samaritan Woman*, 127). The careful reader would have recognized the divine activity of granting life (v 10) as referring to Jesus’ inclusion into the eschatological identity of God. Okure (*The Johannine Approach to Mission*, 98), contrary to her earlier statement, later on states that Jesus himself is clearly the giver of the living water, equating him with God as the gift giver.

⁹³ Botha (*Jesus and the Samaritan Woman*, 123) gives an explanation for the use of the third person by saying that “it [was] necessary because his right and privilege to be engaged in any kind of exchange with the woman was [being] challenged by her...by using a more neutral form to introduce his next program, the character is subtly convincing the other character of his status, because it seems that when the third person is used anaphorically...it is a discourse strategy used to lend credibility to utterance.”

⁹⁴ M. Turner (“The Spirit of Christ and ‘Divine’ Christology” in *Jesus of Nazareth: Lord and Christ: Essays on the Historical Jesus and New Testament Christology* [Grand Rapids: W. B. Eerdmans Publishing Co, 1994], 414-417; *idem*, “The Spirit and the Power of Jesus’ Miracles in the Lucan Conception,” *NovT* 33 (1991), 124-52; *idem*, “The Spirit of Christ and Christology,” in *Christ the Lord: Studies in Christology Presented to Donald Guthrie*, ed. H. H. Rowdon [Leicester: Inter-Varsity, 1982], 168-90), argues for the giving of the Spirit as a uniquely divine prerogative.

⁹⁵ The particle anticipates a negative reply, further highlighting the irony of the woman’s false assumption (O’Day, *Revelation in the Fourth Gospel*, 62); cf. Duke, *Irony in the Fourth Gospel*, 70. Since there is no reference to such an incident in the Hebrew Scriptures, Boers (*Neither on This Mountain Nor in Jerusalem*, 156) believes that an old Jewish tradition (Palestinian Targum of Gen 28:10: “after our father Jacob had lifted the stone from the mouth of the well, the well rose to its surface and overflowed and was overflowing twenty years: all the days that our father dwelt in Haran”; cf. José Ramón Díaz, “Palestinian Targum and New Testament,” *NovT* 6 (1963), 77) of this incident had been preserved.

water.⁹⁶ She challenged both his ability and authority, confronting him with this disputative question because she could not accept the stranger's claim to preeminence.⁹⁷ Consequentially, the superiority of Jesus, characterized by the divine activity of granting life, and not merely by the quenching of one's physical thirst, is established by the evangelist for the readers' proper understanding.⁹⁸

The giving of life was a sovereign act reserved exclusively to the unique identity of God, and John, in developing his Christology, includes Jesus as the one who administers God's sovereignty over the eschatological salvation event. In relating his Christology to Jewish monotheism, John situated his theological understanding within the context of Second Temple Judaism's understanding of God's unique identity. He develops his Christology of divine identity⁹⁹ elsewhere in the gospel where Jesus exercises sovereign power to grant life (cf. John 1:12, "yet to all who received him, to those who believed in his name, **he gave** the right to become children of God," ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι; 5:21, "for just as the **Father** raises the dead and **gives them life**, even so the **Son gives life** to whom he is pleased to give it," ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ).

In the section which we have just examined, it is quite apparent that several theological themes in Jn 4 have been influenced by John's familiarity with early Jewish literature, both biblical and post-biblical. For John, Jesus' dialogue with the Samaritan woman is a discourse about God's eschatological salvation, and John introduces within this context several important motifs connected to the symbol of water. He expects the reader to know that the arrival of the messianic age of the new creation will bring forth an abundant supply of life, restoration, and fertility. The vehicle of water, representing a symbol for something that encourages new creational life, was offered by the one who shares in the unique identity of God. Jesus will provide "living water" for the spiritually thirsty. These theological motifs shows how John preserved the exegetical

⁹⁶ Cf. Duke, *Irony in the Fourth Gospel*, 70.

⁹⁷ Botha, *Jesus and the Samaritan Woman*, 135. Bauckham ("The Throne of God and the Worship of Jesus," in *The Jewish Roots of Christological Monotheism: Papers from the St. Andrews Conference on the Historical Origins of the Worship of Jesus*, eds. C. C. Newman, J. R. Davila and G. S. Lewis [SJSJ 63; Leiden: Brill, 1999], 43-69) explains his christological novelty by saying that Jesus' participation in the unique characteristics of God, such as granting life, is not a mere "function" which God can delegate to someone else (as in the standard distinction between "functional" and "ontic" Christology), but rather it is intrinsic to who God is. Therefore, a Christology in which Jesus is distinguished as the Creator of life demonstrates Jesus' inclusion in the unique, eschatological identity of God.

⁹⁸ John introduces some measure of irony once again by calling "living water" the "gift of God". "It is called that to distinguish it from the well that Jacob had once "given" (ἔδωκεν) and from which the woman was accustomed to draw water" (Ridderbos, *The Gospel According to John*, 155).

⁹⁹ Contra, Sanders-Mastin, *The Gospel According to St. John*, 141. They state that Jesus, in the giving of his gifts, was God's agent.

traditions of early Judaism. As a summary, the following table of parallel Jewish texts show other commonly related new creational themes.

Table 23: The Symbol of Water as Representing the Gift of Life

New Creation	Thirst/Desert	Water	Gift/Giving	Fertility	Life
1. Earthly blessings					
1 En 26:1-3		*		*	*
1 En 28:1-3	*	*		*	
1 En 30:1-2		*		*	
1 En 89:28	*	*		*	
4 Ez 6:42-48		*	*	*	*
SibOr 4:15-17		*	*	*	*
ApAb 7:4		*		*	
TrShem 3:4; 4:1; 7:1-5	*	*		*	*
LetArist 114-15		*		*	
Jub 2:7		*	*	*	
Jub 26:23		*	*	*	
JosAsen 2:18-20		*		*	*
LAB 10:7; 11:9	*	*	*	*	
LAB 13:7, 10	*	*	*	*	
LivPro 1:2-4, 8	*	*	*	*	*
PssSol 5:8-10	*	*	*	*	*
HelSynPr 12:33		*	*	*	*
EzekTrag 242, 249-53		*		*	*
1Q34 Frags. 1+2:2-3		*		*	
4Q205 Frag. 1 col. 2:2-9		*		*	
4Q206 Frag. 4 col. 3:18		*	*		*
4Q286 Frag. 5:3-10	*	*		*	
4Q502 Frags. 7-10:8-10		*	*	*	
11Q 10 Col. 31:3-6	*	*	*	*	*
2. End-time blessing					
1 En 60:20-22		*	*		*
1 En 76:6, 8, 11		*		*	*
2 En 8:1-8		*		*	*
2 Bar 29:5-8		*	*	*	*
2 Bar 36:4-37:1		*		*	
2 Bar 73:2-3		*	*		*
ApAb 21:6		*		*	*
TJud 24:4		*	*		*
TJob 33:6-7	*	*			
TAdam 2:10		*			*
3 Bar 10:6		*		*	*
1QH 14:15-17		*		*	*
1QH 16:4-23		*	*	*	*
1Q28b col. 1:3-6	*	*	*		
4Q88 col. 9:8-13		*	*	*	*
4Q211 Frag. 1 col.1:2-3		*		*	
11Q14 Frag. 1 col.2:7-12	*	*	*	*	*

4.1.2.2 Water and the Edenic Motif

Water represented not only the end-time new creational blessing of life, but also a garden/Temple element supplying abundant life. It has been suggested in § 2.5.1 that

a garden in Jewish literature (biblical and post-biblical) was often perceived as a microcosmic dwelling place, modeling the end-time Temple and the archetypal heavenly abode. When describing eschatological dwelling places, many of the early Jewish writings traced their ideas from the biblical garden account found in Gen 2. Although many of the Deutero-Isaiah passages do not explicitly refer to Eden, they do, however, develop the garden theme by describing a new creational place of blessedness where there will be wells of salvation and abundant fertility (Isa 12:3; 35:6-7; 41:17-19; 44:3; 58:11). Once again, Isa 58:11, "you will be like a well-watered garden like a spring whose waters never fail" clearly connects water with the garden motif. These irrigation metaphors of water as a symbol promoting life are highlighted by the revitalizing power of water restoring a barren desert to a luxuriant garden. These rivers, waters, streams, and bubbling springs representing elements leading to life describe a future paradisaal garden of complete restoration. These Isaianic texts highlight the unique identity of God by attributing to him the source of eschatological, life-giving water. Furthermore, other garden/Temple texts will be analyzed in relationship to Jn 4 in order to demonstrate that both traditions (early Jewish and John) shared a common interpretation for water.

4.1.2.2.1 OT Background

The Temple and other types of sanctuaries (e.g. tent of meeting, tabernacle) represent Yahweh's desire to dwell with his people. Adam's unrestricted fellowship with God was forfeited by sin, yet the presence¹⁰⁰ of God in the Garden testifies to God's unrelenting desire to commune with his people. Before Solomon's temple was built, the ark and the tabernacle were the symbols of God's presence amongst his people. Although the typical cosmic structures (e.g. tabernacle, Temple) usually represented God's presence, the whole entire earth is also described in Isa 66:1 as God's footstool: "Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be? Has not my hand made all these things, and so they came into being?" Both heaven and earth were designed to be a dwelling place for God, and the garden, which inhabited the heavenly reality of the divine Presence, represented God's residence on earth.¹⁰¹

¹⁰⁰ The presence of God is described in anthropomorphic terms: "the Lord God as he was walking in the garden" (Gen 3:8).

¹⁰¹ Kline asserts that "the Lord God produced in Eden a microcosmic version of his cosmic sanctuary, and it was the temple-garden of God (Isa 51:3; Ezek 28:13, 16; 31:9)" (*Images of the Spirit*, 35); cf. W. Zimmerli, *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel: Chapters 25-48* (Hermeneia; Philadelphia: Fortress Press, 1983), 510; Joseph M. Baumgarten ("Purification After Childbirth and the Sacred Garden in 4Q265 and Jubilees," in *New Qumran Texts and Studies: Proceedings of the First Meeting of the International Organization for Qumran Studies, Paris 1992*, eds. George J. Brooke and Florentino García Martínez [STDJ XV; Leiden: E. J. Brill, 1994]) analyzes the sanctuary theme in the Jewish texts in relationship to the sacred precincts of the Garden of Eden; Gary

The Creator, is portrayed...as an omnipotent artisan...and an omniscient architect...everything proceeds in orderly and stately fashion according to architectonic plan....For God "created it not to be empty but formed it as a place to live" (Isa 45:18).....Creation was designed to serve a far more exalted function than the housing of a variety of creature-beings in the several distinctive areas of the earth. The cosmic structure was built as a habitation for the Creator himself. Heaven and earth were erected as a house of God, a palace of the great king...."Thus says Yahweh: heaven is my throne and the earth is my footstool" (Isa 66:1a; cf. Matt 5:34, 35). Creation was royal construction....From the creation of the world, God sits as king above the circle of the world within the heavenly curtains (Isa 40:21-23). "Yahweh is in his holy temple, his throne is in the heavens" (Ps 11:4; cf. 103:19; Mic 1:2, 3).¹⁰²

There are several important biblical texts (Ezek 47:1-12; Joel 4:18; Zech 14:8) which combine the life-promoting water with the eschatological Temple, and now they will be examined in order to understand their relevance to our passage in John 4.

First, Ezekiel in his visionary experience prophetically proclaimed the Temple to be the source of God's blessings in the eschatological age of salvation. The stream of water, which started as a trickle, was flowing down from the very presence of God, since it apparently maintained the route which Yahweh had traveled in his return to the Temple (43:1-5).¹⁰³ The description of the water flowing (v 1) from under the threshold of the temple¹⁰⁴ is clarified in v 2. The water, an image which was influenced by the rivers issuing from the Garden of Eden (Gen 2:10-14; cf. 2 En 8:1-8; ApAb 21:6; 1QH 16:4-26),¹⁰⁵ miraculously brought forth life wherever it went, transforming the Temple and Israel into a garden of paradise where life was in abundance.¹⁰⁶ This narrative climaxes in v 12 which explains the "discovery of an oasis of trees growing in the barren wilderness of Judah between Jerusalem and the Dead Sea."¹⁰⁷ The

Anderson, "Celibacy or Consummation in the Garden? Reflections on Early Jewish and Christian Interpretations of the Garden of Eden," *HTR* 82 (1989), 121-48; M. O. Wise, "4Florilegium and the Temple of Adam," *RevQ* 15 (1991), 123-32; Martha Himmelfarb ("The Temple and the Garden of Eden in Ezekiel," 64-6) compares the vision of the restored Temple with the traditions of the Garden of Eden (cf. Ezek 28); TLex 18:10; TDan 5:12.

¹⁰² Kline, *Kingdom Prologue*, 18.

¹⁰³ Allen, *Ezekiel* 20-48, 279.

¹⁰⁴ Literally "the house" (הבית).

¹⁰⁵ Block (*The Book of Ezekiel*, 696) concedes that Ezekiel offered "this Edenic tradition a special twist by merging it with official Zion theology, according to which the temple in Jerusalem is the source of blessing and nourishment to a dry and thirsty land." This connection finds similar associations with two other texts from the Psalms (46:5 [4]; 36:9-10 [8-9]): "There is a river whose streams (נָחַל פְּלִינִי) make glad the city of God, the holy place where the Most High dwells" (46:5); "They feast on the abundance of your house (מִדְּשֵׁן בֵּיתְךָ); you give them drink from your river of delights (עֲדַנֵּיךָ וְנַחֲלֶיךָ). For with you is the fountain of life (מִקְוֵה חַיִּים)" (36:9-10).

¹⁰⁶ "A **great number** of trees" (עֵץ רַב מְאֹד) [v 7]; "there will be **large numbers** of fish" (הַדְּגָה רַבָּה מְאֹד) [v 9]; "fruit trees of **all kinds** will grow" (כָּל־עֵץ־מֵאֲכָל) [v 12]; See Table 5 (cf. 2 En 8:2-4, 7 ["and I saw the **trees in full flower**. And their **fruits were ripe** and pleasant-smelling, with **every food in yield and giving off profusely** a pleasant fragrance...And it has something of **every orchard tree and of every fruit**...And **there is no unfruitful tree there, and every tree is well fruited**, every place is blessed"; ApAb 21:6 ["and the source and the river flowing from it, and its **trees and their flowering, making fruits**"; 1QH 16:16b-20 ["and they spring forth...to water (**every tree**) **green and dry, a marsh** for every animal...but the plantation of **fruit**...eternal (fountain) for the glorious Eden will (**bear fruit always**)]).

¹⁰⁷ Allen, *Ezekiel* 20-48, 279. Cf. Isa. 35:1-2; 41:19.

interpretation of the river of life is given in vv 8-12, which describe the healing effects of the life-giving river upon the Dead Sea, creating a new Paradise for God's people. V 12 gives the main exegetical point of the passage, and concludes the section by signifying the *the sanctuary*¹⁰⁸ as the source of life (cf. Ps 133:3; 134:3; Mal 3:10-12).

Ezekiel's vision was a full picture of hopeful imagery in its present context, as well as an eschatological paradigm of the eternal city (cf. Rev 21:22; 22:1). Seemingly, the author was aware of the river of life in the original garden (Gen 2) since similar garden themes ("water", "river", and "life") are present in both contexts. Furthermore, this passage is a prophetic autobiography in a dream-vision account which is eschatological in nature. It also has a common, prophetic, literary form which is not an "oracle", but a promise of salvation. One can recognize this form whenever there are references to the future,¹⁰⁹ a mentioning of a radical change and of blessing. The radical change is described symbolically¹¹⁰ in v 9, "there will be large numbers of fish, because this water flows there and makes the salt water fresh; so where the river flows everything will live." The emphasis is on the abundance and sustenance of life which will never be exhausted.

Ezekiel 37:15-28 describes the dispensation of the New Covenant when God will pour out His blessings upon the future community through a messianic figure. An escalated, symbolic description of the coming age, which is beautifully illustrated in Ezek. 47, is presented as a time when God, who is at the center of all the abundant graces of the new creational age, will fully sustain his people by pouring forth abundant

¹⁰⁸ הַמִּקְדָּשׁ. The references in 2 En 8:2 [A], 8:5 [J] ("and two streams come forth" [from the paradise]) and ApAb 21:6 ("And I saw there the **garden** of Eden and its fruits, and the source and the **river flowing from it**") also suggest that the life-giving waters flowed out from the garden.

¹⁰⁹ The verbs are all in the imperfect tense, indicating the future.

¹¹⁰ Uncritical acceptance of various allegorical interpretations (cf. W. Neuss, *Das Buch Ezechiel in Theologie und Kunst bis zum Ende des XII. Jahrhunderts* [Beiträge zur Geschichte des Alten Mönchtums und des Benediktinerordens; Münster: Aschendorff, 1912], 59-60) of this text should not force the reader to react by embracing a literal reading (Zimmerli, *Ezekiel* 2, 510), especially in light of the cosmic symbolism and apocalyptic imagery which are inherently evident in the passage. The picture of the river flowing from the Temple represents the ideal state of Israel and of God's abundant blessings, a paradise regained. "What the divine presence in the Temple means for Israel is symbolically portrayed by the ever-deepening river flowing from the sanctuary and transforming the Dead Sea into fresh water" (John W. Wevers, *Ezekiel* [NCB; London: Nelson, 1969], 334). Although Zimmerli believes this scene to be a future, natural phenomena of the land of Israel, a couple of hermeneutical clues suggest a figurative reading. Block (*The Book of Ezekiel*, 700-1) considers two observations while cautioning the reader against excessive spiritualizing of the text: [1] The text is part of a prophetic, visionary experience, and "the vision is characterized by idealistic and symbolic imagery, qualities that it shares with other visions in the book (chs. 1, 8-11, 37). None of the previous visions has called for a literal interpretation"; [2] "Every detail of the vision is unrealistic and caricatured. Streams do not issue forth from temple thresholds, nor do they increase geometrically in size and volume...trees do not break the seasonal patterns and produce fruit every month of the year." Zimmerli (*Ezekiel* 2, 515), however, does recognize the whole scene as having a "fixed element of eschatological expectation," and therefore, he sees a possible connection of a "heavily veiled echo of Ezekiel 47" in Jn 7:38.

living water from his eschatological Temple.¹¹¹ This abundance of life will “appear where only desolation once prevailed,”¹¹² and it will come from the end-time Temple in the holy city.

Another parallel text describes a Temple fountain flowing out of Yahweh's house with fructifying effect (Joel 4:18 [3:18]).¹¹³ The language of agricultural bounty recalls familiar OT themes; however, the hyperbolic language also illustrates a future restoration of a river of life flowing from the Temple, the source of every blessing.¹¹⁴ This text, along with Ezek 47:1-12; Zech 14:8; Ps 65:10 and Isa 33:21, develops the theme of the sanctuary of God as the source of life¹¹⁵; the fulness of God's presence is the only explanation for the prosperity.¹¹⁶ The preceding verse (v 17) has already stated that Yahweh would dwell in Zion, and Joel prophesies that the “restored community blessed by YHWH's permanent presence...will produce an abundant supply.”¹¹⁷ This abundance symbolizes God's commitment in bringing forth life-giving blessings to his people in the future day of salvation.

In yet another apocalyptic scene (Zech 14:8), the land (“in that day”) is nourished by streams of living water flowing out of Jerusalem (וְהָיָה בַּיּוֹם הַהוּא יְצֵאוּ מַיִם-), which will be radically transformed into a new natural order.¹¹⁸ Baldwin¹¹⁹ describes the chiasmic arrangement in this chapter as highlighting both the judgment and the gracious interventions of the King. She states that “the dramatic reversal from defeat to victory is well expressed in the chiasmic structure of this section.”¹²⁰ The chiasm¹²¹ expresses the importance of Jerusalem as the source of light and life (vv 7-8) and also stresses the sovereign kingship of Yahweh as the one God (v 9):

¹¹¹ Douglas Stuart, *Ezekiel* (Dallas: Word Books, 1989), 412; cf. Allan J. McNicol, “The Heavenly Sanctuary in Judaism: A Model for Tracing the Origin of an Apocalypse,” *JRS* (1987), 74; J. D. Levinson, *Theology of the Program of Restoration of Ezek 40-48* (HSM 10; Missoula, MT: Scholars Press, 1976), 9-15.

¹¹² Ibid.

¹¹³ “All the ravines of Judah will run with water. A fountain will flow out of the Lord's house and will water the valley of acacias” (וְהָיָה בַּיּוֹם הַהוּא יְצֵאוּ מַיִם וְהָיָה הַחֵק הַהוּא מְבֵרֵךְ וְהָיָה הַחֵק הַהוּא מְבֵרֵךְ); Hans Walter Wolff (*Joel and Amos: A Commentary on the Books of the Prophets Joel and Amos* [Hermeneia; Philadelphia: Fortress Press, 1977], 84) explains the phrase “valley of the acacias” as the “miraculous power of fertile life which proceeds from the residence of the God of Israel.”

¹¹⁴ Garrett, *Hosea, Joel*, 395.

¹¹⁵ Ibid.

¹¹⁶ David Allan Hubbard, *Joel and Amos* (Leicester: Inter-Varsity Press, 1989), 81.

¹¹⁷ James L. Crenshaw, *Joel: A New Translation with Introduction and Commentary* (AB; New York: Doubleday, 1995), 198.

¹¹⁸ Carol L. and Eric M. Meyers, *Zechariah 9-14* (AB; New York: Doubleday, 1993), 434.

¹¹⁹ Cf. Joyce G. Baldwin, *Haggai, Zechariah, Malachi* (Leicester: Inter-Varsity Press, 1972), 199.

¹²⁰ Ibid.

¹²¹ Meyers, *Zechariah 9-14*, 493.

- A Judgment and deliverance (vv 1-3)
- B Cosmic geographical upheavals (vv 4-5)
- C The Lord who is king provides life (vv 6-9)
- B' Geographical renewal (vv 10-11)
- A' Judgment and deliverance (vv 12-15)

As the result of Yahweh's presence, a refreshing stream of end-time water will bring healing to the saints who seek refuge in God. His end-time presence and blessings will bring about renewal for both the land and its people (vv 10-11). Finally, this geographical elaboration signifies that the land, along with its people, was claimed and inhabited by God, the sovereign ruler over the entire world. In the latter days, his presence will escalate into a fuller expression of life in the messianic kingdom when the true Temple will come to exercise his divine prerogative in dispensing eschatological "living water" for the spiritually thirsty.

4.1.2.2.2 *Development of a Temple Christology in John in light of the Jewish understanding of water and the garden/temple motif.*

The Gospel of John, without a doubt, has more cultic elements¹²² and Temple language and imagery than any other canonical gospel.¹²³ Temple Christology is a crucial theme in the Fourth Gospel, heightened by the central significance of the Temple in Israelite society.¹²⁴ John portrays Jesus as the true Temple (4:10-14) in whom Israel's worship reaches its climactic goal (4:20-24).¹²⁵ Jesus, fulfilling the Jewish prophecies concerning the eschatological Temple of God¹²⁶ is presented as the ultimate

¹²² Cf. J. T. Williams, "Cultic Elements in the Fourth Gospel," *Studia Biblica* (1978), 339-350.

¹²³ Mark Kinzer, "Temple Christology in the Gospel of John," in *SBL 1998 Seminar Papers* (Atlanta: Scholars Press, 1998), 447. J. A. Draper, "Temple, tabernacle and mystical experience in John," *Neotestamentica* 31 (1997), 263-88. J. McCaffrey, *The House with Many Rooms: The Temple theme of Jn 14:2-3* (Analecta Biblica 114; Rome: Pontifical Biblical Institute, 1988). For significant studies on temple imagery in the NT, see H. Wenschkewitz, "Die Spiritualisierung der Kultusbegriffe Temple, Priester und Opfer im Neuen Testament," *Angelos* 4 (1932), 70-230; G. Klinzing, *Die Umdeutung des Kultus in der Qumrangemeinde und im Neuen Testament* (SUNT 7; Göttingen: Vandenhoeck & Ruprecht, 1971); cf. K. Baltzer, "The Meaning of the Temple in the Lukan Writings," *HTR* 58 (1965), 263-77; J. C. Coppens, "The Spiritual Temple in the Pauline Letters and its Background," *Studia Evangelica* 6 (1969), 53-66; O. Cullmann, "L'opposition contre le temple de Jerusalem, motif commun de la theologie johannique et du monde ambiant," *NTS* 5 (1958-59), 157-73; B. Gärtner, *The Temple and the Community in Qumran and the New Testament* (SNTSMS 1; Cambridge: University Press, 1965); D. Juel, *Messiah and the Temple: The Trial of Jesus in the Gospel of Mark* (SBLDS 31; Missoula: Scholars Press, 1977); R. J. McKelvey, *The New Temple: The Church in the New Testament* (Oxford Theological Monographs; Oxford: Oxford University Press, 1969); E. Schüssler Fiorenza, "Cultic Language in Qumran and in the NT," *CBQ* 38 (1971), 368-94.

¹²⁴ Draper, "Temple, tabernacle and mystical experience in John," 275.

¹²⁵ Ibid. This exegetical tradition of viewing the Temple as a spiritual sanctuary was employed by the Qumran community, which considered itself to be the ideal dwelling place of God (cf. Betz, "Jesus and the Temple Scroll," 98).

¹²⁶ Cf. Hans K. LaRondelle, *The Israel of God in Prophecy: Principles of Prophetic Interpretation* (Berrien Springs: Andrews University Press, 1983), 38. Sanders-Mastin (*The Gospel According to St John*, 81) states that "this prophecy is fulfilled, not in the restored Temple, but in the

reality of Israel's sacred Temple. The OT expectation for building an end-time Temple is depicted by John in the new creational age when the true messianic Temple will represent the eschatological presence of God. The progression from the old dispensation to the new age is the discontinuity of the earthly sanctuary with its sacrificial system and the arrival of the new Temple with its provision of renewal and restoration for God's people.¹²⁷ This section will give careful attention to John's development of a Temple Christology within the whole gospel itself while showing John's exegetical work in combining early Jewish Temple ideas¹²⁸ and terminology to be significantly relevant to the theme of the new Temple in John 4.¹²⁹

We have seen earlier in § 4.1.2.1.2 that the gift of "living water" offered by Jesus was a typological fulfillment of the early Jewish expectation of new creational blessings. Furthermore, John expected his readers to embrace the inaugurated messianic kingdom, whereby, through the person of Jesus there would be an abundant supply of life and restoration in the new age. Water, a metaphor for something that sustains salvific life (cf. Jn 3:5), was offered by the one who shares in the unique identity of God, the one who is able, once and for all, to quench the longing of the spiritually thirsty.

Water not only symbolized ^{Something which sustains} end-time new creational blessing of life, but also represented a garden/Temple element supplying abundant life, although these two ideas cannot be separated from one another. It has been suggested in § 2.5.1 that gardens in Jewish literature (biblical and post-biblical) were often perceived as microcosmic dwelling places modeling the end-time Temple, and this section will make use of these references as evidence for developing a Temple Christology in Jn 4. Also, it will be argued in the following section that the end-time paradisaal garden in early Judaism and the biblical prophecies about the eschatological Temple have found their fulfillment in the incarnated new Temple (1:14; 4:10-14). Several observations will be presented to sustain the argument: [1] The theme of worship found in 4:20-24; [2] The theme of Temple Christology in the rest of the Gospel; [3] The Jewish background for the Temple texts in the OT (Ezek 47:1; Zech 14:8; Joel 4:18) and early Jewish traditions (2 En 8; ApAb 21; 1QH 14 and 16; JosAsen 2); and [4] The parallel text in Jn 7:38-39.

incarnate Logos, who is the true Temple." Contra Bultmann (*The Gospel of John*, 61) who merely views the incarnation of the true tabernacle of God as a representation of gnostic mythology. His assumptions are unconvincing since he locates John's Christianity within a broad mythological language of gnosticism rather than accepting the OT tradition as the evangelist's determinative source.

¹²⁷ Ibid, 41.

¹²⁸ For a good article on the thematic use of the OT, see Bauckham's article, "The Eschatological Earthquake in the Apocalypse of John," *NovT* 19 (1977), 224-33.

¹²⁹ Most scholars have recognized a thematic connection of the new Temple to Jesus in vv 20-24, but few have argued extensively for Temple Christology regarding the water references in vv 10-14. This section will argue for such a development in Jn 4:6-15. Cf. Donald Juel, *Messianic Exegesis: Christological Interpretation of the Old Testament in Early Christianity* (Philadelphia: Fortress, 1988), 14.

[1] *The common theme of worship found in 4:20-24*¹³⁰

[2] *The theme of Temple Christology in the rest of the Gospel*

A. John 1:14

John includes one clear allusion to the tabernacle in v 14, "and the word became flesh and dwelt (or tabernacled) among us," and this phrase expresses important associations with OT themes. The verb ἐσκήνωσεν (from σκηνώω and σκηνή [tent]) can be found in Ex 25:8-9 and 33:7 (Ex 33-40; 2 Sam 7:6; Ps 15:1; 26:8; 27:4-6; 43:3; 74:7; 84:1 [2]; Ezek 37:27-28) where Israel was told to pitch a tent (τῆς σκηνῆς) so that God might dwell among them.¹³¹ The Tabernacle¹³² was the site of God's localized presence on earth, namely in the wilderness with his people.¹³³ It was promised that in the end-times God, in the ideal eschatological Temple, would dwell among the sons of Israel forever (Ezek. 43:7; compare Joel 3:17; Zech. 2:10[14]). Jn 1:14 is proclaiming that the flesh of Jesus Christ is the new living reality of God's presence on earth and that Jesus is the replacement of the ancient Tabernacle.¹³⁴ John is clearly implying that God has decided to tabernacle amongst his people in a more intimate way through the end-time, incarnation of the cosmic Temple.¹³⁵ The verb σκηνώω ("to dwell") suggests another OT connection which some of the Johannine readers might have noticed.¹³⁶ The Greek σκηνώω resembles the Hebrew root שָׁכַח ("to dwell") from which the noun *shekinah* is derived. *Shekinah* is a technical term in rabbinic theology for God's presence dwelling among His people, and the prologue reflects "the idea that Jesus is now the *shekinah* of God."¹³⁷ Additionally, the latter part of v 14 further highlights this OT similarity of the tabernacle, when it states, "and we beheld his glory" (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ). The glory of God in the OT signified the manifestation

¹³⁰ This line of argument will be presented in a later section on the exegesis of Jn 4:20-24. See § 4.2.

¹³¹ Marie-Émile Boismard (*Moses or Jesus: An Essay in Johannine Christology* [Minneapolis: Fortress Press, 1993], 94) maintains that the theme of divine presence underlies the account of the theophany at Sinai in Ex 33-34. Cf. Henry Mowvley, "John 1:14-18 in the light of Exodus 33:7-34:35," *ET* 95 (May 1984), 135-37; Hanson (*The Prophetic Gospel*, 21-25) has a good discussion on the OT background for the Johannine prologue, 1:14 in particular.

¹³² The tabernacle has not received much attention in NT scholarship probably because its functioning institution as Israel's chief sanctuary had disappeared during the first century (Craig R. Koester, *The Dwelling of God: The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament* [CBQMS 22; Washington, DC: The Catholic Biblical Association of America, 1989], 1).

¹³³ Brown, *The Gospel According to John*, 32.

¹³⁴ Ibid, 33. See John C. Meagher's article "John 1:14 and the New Temple," in *JBL* 88 (1969), 57-68. However, his reconstruction of the text, which is quite unconvincing, suggests that πνεῦμα was replaced by σὰρξ through a later redactor who was influenced by an antidocetist misunderstanding (*idem*, 68).

¹³⁵ In describing the earthly existence of the Incarnate Logos, W. Michaelis ("σκηνώω," *TDNT*, Vol. VII, 386) explains that, ἐσκήνωσεν ἐν ἡμῖν, "does not refer to the temporary and transitory element...but is designed to show that this is the presence of the Eternal in time."

¹³⁶ Carson, *The Gospel According to John*, 127.

¹³⁷ Brown, *The Gospel According to John*, 33.

of the presence of God (e.g. Num 14:10; Ps 26:8; 102:16; Jer 17:12; Ezek 10:4). The glory cloud covered the tabernacle when it was first erected (Ex 40:34), and I Kgs 8:10-11 records that during the dedication of Solomon's Temple, "the cloud filled the house of the Lord." Furthermore, even though the presence of God's glory had departed from the city (Ezek 11:23), the glory of God would once again dwell in the end-time temple (Ezek 44:4).¹³⁸ The "tabernacle imagery is able to...portray the person of Jesus as the locus of God's Word and glory among humankind."¹³⁹ What was impossible for Moses, seeing the radiant glory of God (Ex 33:20), has become possible for those who believe (Jn 1:14, "we have seen his glory") since the Word incarnate has seen God (Jn 1:18; 3:11). Therefore, the description of Jesus symbolizing the ultimate manifestation of the dwelling place of God appropriately introduces the Temple motif in the gospel of John. He is the "eternal cosmic-human Temple of God"¹⁴⁰ who tabernacled among his people "by its totally different form of proximity",¹⁴¹ a fact which symbolized the ushering in of the eschatological presence of God's Temple in the messianic age.

B. John 2:19-21

In Jn 2:19-22,¹⁴² Jesus, rather enigmatically, prophesied about his death and resurrection by identifying himself with the temple while making a messianic announcement of another reality:¹⁴³ "Destroy this temple, and in three days I will raise it up" (λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν). He states that God is present in Him since the "risen Lord is the 'place' where the glory of God is revealed,"¹⁴⁴ and through his death and resurrection he would signal a replacement of the old order (water of ceremonial cleansing in the temple) with the new wine of salvation (Jn 2:1-11; compare Isa 25:6-9; Rev 21:22).¹⁴⁵ John provides a "clarification of its nature as sign and a pointer to its mode of fulfillment"¹⁴⁶ by writing this postscript

¹³⁸ Koester (*The Dwelling of God*, 106) suggests that some interpreters view the Shekinah concept as the pivotal link between the glory motif in 1:14 and Jesus' replacement of the Temple (cf. D. A. Schlatter, *Der Evangelist Johannes: Wie er spricht, denkt und glaubt. Ein Kommentar zum vierten Evangelien* [Stuttgart: Calver, 1930], 23; Hoskyns, *The Fourth Gospel*, 148-49; Cullmann, *The Johannine Circle: Its Place in Judaism, Among the Disciples of Jesus, and in Early Christianity* [London: SCM, 1975], 44; Brown, *The Gospel According to John*, 33-34).

¹³⁹ Koester, *The Dwelling of God*, 102.

¹⁴⁰ Ibid. Jn 1:51 ("You shall see heaven open, and the angels of God ascending and descending on the Son of Man" [ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου]) identifies Jesus as the new Beth-El (cf. Kinzer, "Temple Christology in the Gospel of John," 448; Cullmann, *The Johannine Circle* [London: SCM, 1976], 111 n. 14) of Jacob's dream.

¹⁴¹ Ridderbos, *The Gospel According to John*, 51.

¹⁴² Compare parallel texts in the synoptics, Mk 14:58/Mt 26:61 and Mk 15:29/Mt 27:40; cf. John Paul Heil, "The Narrative Strategy and Pragmatics of the Temple Theme in Mark," *CBQ* 59 (Jan, 1997), 76-100, esp. 96-99.

¹⁴³ Ridderbos, *The Gospel According to John*, 118.

¹⁴⁴ Beasley-Murray, *John*, 41.

¹⁴⁵ This is not to suggest that Jesus came to destroy Judaism, but rather to bring the whole religious system to its destined goal in the new order of worship in the end-times. Therefore, the

to Jesus' words: "but He was speaking of the temple of His body" (Jn 2:21), which is the sign of the new Temple.¹⁴⁷ It is this body of Christ¹⁴⁸ which becomes the "focal point of the manifestation of God to man, the living abode of God on earth, the fulfillment¹⁴⁹ of all the temple meant, and the centre of all true worship (over against all other claims of 'holy place', 4:20-24)."¹⁵⁰ In this "temple" (ναόν), the body of Christ, the ultimate sacrifice would be made; yet, Jesus said, after three days, the true, spiritual Temple would be raised from the dead to replace the Jerusalem Temple.¹⁵¹ In other words, "the appearance of the eschatological salvation, represented by the new temple, will be...the final completion and fulfillment of the eschatological event which began with Jesus' mission."¹⁵² Jesus' statement about his own identification means that he saw "the connection between the temple and his own body to be fundamentally typological."¹⁵³ This messianic fulfillment of the Temple in connection with the eschaton is also suggested in Jn 7:38, to which we now turn.

C. John 7:38-39

Scholars have had difficulty tracing the origin of the OT parallels Jesus alluded to in John 7:38.¹⁵⁴ Since there is no OT text which literally corresponds to ποταμοί

ultimate significance of cleansing the temple is christological and not ecclesiological (Beasley-Murray, *John*, 42).

¹⁴⁶ Ibid, 41.

¹⁴⁷ Cf. Francis J. Moloney, "Reading John 2:13-22: The Purification of the Temple," *Revue Biblique* (3, 1990), 448; X. Léon-Dufour, "Le signe du Temple selon saint Jean," *Recherches de science religieuse* 39 (1951), 155-75; H. Vögels, "Die Tempelreinigung und Golgotha (Joh 2:19-22)," *Biblische Zeitschrift* 6 (1962), 102-7; Heil, *Blood and Water*, 136 n. 28.

¹⁴⁸ Although I disagree with Morray-Jones' ("The Temple Within: The Embodied Divine Image and its Worship in the Dead Sea Scrolls and Other Early Jewish and Christian Sources," in *SBL 1998 Seminar Papers* [Atlanta: Scholars Press, 1998]) argument concerning the influence of the *merkabah* tradition on early Christian interpretation of a body-Temple Christology, the article, nevertheless, does contain useful observations about the temple's being a symbolic reality of the celestial archetype.

¹⁴⁹ Richard Morgan ("Fulfillment in the Fourth Gospel," *Interpretation* XI [1957], 160) affirms that Jesus did not simply offer people a deeper revelation than was contained in the OT but rather he was the fulfillment of all the redemptive purposes of God.

¹⁵⁰ Carson, *The Gospel According to John*, 182. For the expectation of a temple in the messianic age in early Judaism, see Ezek 40-48; 1 En 89:73; 90:28-29; 91:13; Tob 13:16; 14:5; Jub 1:17, 27, 29; 4:26; 2 Bar 32:2 (cf. Tg. on Isa 53:5; Tg. on Zech 6:12f.).

¹⁵¹ Ibid; Cullmann (*Early Christian Worship*, 72) adds that the temple worship was also replaced by the crucified Christ. Furthermore, the destruction of the temple occurred before the final form of the gospel reached its readership.

¹⁵² Bultmann, *The Gospel of John*, 125.

¹⁵³ Carson, *The Gospel According to John*, 182.

¹⁵⁴ When tracing the origin of an OT parallel or quotation, one must establish and apply objective methodological criteria in order to validate the OT source. These criteria should incorporate various principles which help the reader to determine accurately the source of the OT reference. For example, OT parallels are usually divided into two categories, quotations and allusions. The quotations category can be sub-divided into "citations" and "quotations proper", the criteria for both often times being very similar.

The methodological criteria for this discussion are taken primarily from 3 sources: Jon Paulien, *Decoding Revelation's Trumpets* (Berrien Springs: Andrews University Press, 1988), 106-

ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος ("out of his belly shall flow rivers of living water"), many scholars have suggested several possible parallels: Ps 77:16, 20 (LXX); Ps 104:41 (LXX); Prov 18:4; Isa 48:21 (LXX); Isa 44:3; Isa 55:1; Isa 58:11; Ezek 47:1; Joel 3:18; Zech 14:8. Articles published in recent years have contributed much to the process of determining the proper source, parallels, and OT allusions concerning John 7:38.¹⁵⁵

However, the quotation seems to be a composite of several OT texts.

John 7:38	"...as the Scripture says, 'From his breast (κοιλίας) shall flow rivers (ποταμοὶ... ῥεύσουσιν) of living water (ὕδατος ζῶντος).'"
Ps 78:16	"He made streams come out of the rock, and caused waters to flow like rivers (κατήγαγεν ὡς ποταμούς ὕδατα)."
Zech 14:8	"On that day living waters (ὕδωρ ζῶν) shall flow out from Jerusalem..."
Ezek 47:1	"Then he brought me back to the entrance to the temple: and behold, waters were issuing from below the threshold of the temple toward the east (for the temple faced east), and the waters flowing from below the (ὕδωρ κατέβαινεν ἀπὸ) right-hand shoulder (ἑρῆ) of the temple, from south of the altar."

It is quite evident, in light of the development of a Temple Christology in 1:14 and 2:19-21, that the quotation traces its thought back to Ezek 47:1 as its primary, with secondary references from Zech. 14:8¹⁵⁶ and perhaps Ps 78:16, 20.¹⁵⁷ The Hebrew

118, 155-194; G.K. Beale, *The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of St. John* (Lanham: University Press of America, 1984), 42-45, 307-310; and Bauckham, "James and the Jerusalem Church," 453-461. Even though these authors apply their criteria to other NT books, their methodological principles can be applied generally to all biblical and extra-biblical literature.

Beale has suggested that the interpreter should validate the OT allusion by demonstrating a similarity of (1) theme, (2) content, (3) specific construction of words (or verbal correspondence), (4) structure, and (5) author's intention (*idem*, 309).

¹⁵⁵ Glenn Balfour, "The Jewishness of John's Use of the Scriptures in John 6:31 and 7:37-38," *Tyndale Bulletin* 46.2 (1995), 357-380; Maarten J.J. Menken, "The Origin of the Old Testament Quotation in John 7:38," *NovT* 38 (1996), 160-175, *et. al.*

¹⁵⁶ Verbal correspondence (ὕδωρ ζῶν) and the historical background of the Feast of the Tabernacles support this text. The sukkah or booth became one's temporary home for the duration of the holiday, and because it was a memorial to the movable tabernacle in the wilderness, it was not supposed to look like a permanent abode. Therefore, the sukkah being one's home bears theological importance to Jesus' confession in John 7:38. The coincidence of Sukkot with the beginning of the rainy season caused priests in the temple to invoke from God an ample supply of water. The festival's symbolic bearing on the future is decisively described in the prophecies of Zechariah when the "latter day" glory and "living water" will be connected with the Feast of Tabernacles (Zech. 14:16-21). This Feast of Booths appropriately followed Yom Kippur since Israel's sin had been removed and its covenant relation to God restored. A. Edersheim rightly concludes that a "sanctified nation could keep a holy feast of harvest joy unto the Lord, just as in the truest sense it will be 'in that day' (Zech. 14:20) when the meaning of the Feast of Tabernacles shall be really fulfilled" (*The Temple: Its Ministry and Services* [Peabody: Hendrikson Publishers, Inc., 1994], 215; cf. Abraham P. Bloch, *The Biblical and historical background of Jewish Customs and Ceremonies* [New York: KTAV Publishing House, Inc., 1980], 189). During this memorial, the priests conducted a special service during the mornings. While the morning sacrifice, an elaborate and joyous ceremony of *nisuch hamayim* ("the pouring of water" over the altar), was being prepared, a priest amidst torch parades, public dancing, and much festive music went down to draw water from the spring of Siloam. He then carried the water in a

word כֵּתֵף usually means "shoulder" (including the whole shoulder area) or the "upper arm" (including the chest) of human or animal bodies, but it can also be a technical architectural term¹⁵⁸ meaning the "side" of a mountain or building. Here in Ezek 47:1, כֵּתֵף obviously refers to the "side" of the temple, but "John has exploited the possible meaning 'shoulder'"¹⁵⁹ in connection with Jesus¹⁶⁰ who is the new Temple from which

golden pitcher into the Temple and poured it over the altar (*Sukkah* 4:9-4:10). This libation ceremony was conducted daily, beginning with the second day of the Sukkot. Possibly interpreting the latter day prophecy of Zechariah 14:16-19, writers of the Mishnah anticipated the judgment to be an absence of water in the Feast of Tabernacles ("And on the Feast of Tabernacles they [the world] are judged in regard to water" [Rosh Hashanah 1:2F]; cf. Zech 14:18, "they shall have no rain"). The background of the festival can be fully realized in Jesus' pronouncement in John 7:37-38. The Feast symbolized God's provisions, especially his protection, and his life-sustaining power to provide food and water for his people in the wilderness.

¹⁵⁷ R. Bauckham's private notes entitled, "The Scriptural Quotation in John 7:38."

¹⁵⁸ Ibid. Cf. BDB, and W. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E. J. Brill, 1988), 167.

¹⁵⁹ Bauckham, "The Scriptural Quotation in John 7:38."

¹⁶⁰ Since this thesis adopts the christological interpretation of vv 37-38, a brief explanation will be provided. Throughout the last several decades, many articles have been written concerning the notorious crux of the referent for αὐτοῦ. Exegetes have isolated the problems and also attempted to provide the solutions. The basic problems have always been the same three: (1) How must vv 37b-38a be punctuated? (2) To whom does the αὐτοῦ of the quotation refer? (3) What passage of Scripture is cited in v 38? Most of the solutions have focused on the punctuation of vv 37b-38a. There have been two common ways in which this text has been punctuated: (1) "Punctuation A" has a period after πινέτω and (2) "Punctuation B" has a stop after ὁ πιστεύων εἰς ἐμέ. Many of the traditional English translations (NKJV, NIV, NASB, RSV; supported by P⁶⁶) advocate punctuation A, whereas D, along with a witness in Hippolytus of Rome, support punctuation B (See K.H. Kuhn, "St John VII. 37-38," *NTS* 4 (1957-58), 63-65; also punctuation B has been adopted by La Sainte Bible de Jérusalem (1961), NEB (1961), JB, NRSV, NJB, BJ, TOB, Raymond Brown (*The Gospel According to John*, 319), Dodd (*The Interpretation of the Fourth Gospel*, 349); Bultmann (*The Gospel of John*, 303); Francis J. Moloney, *Signs and Shadows: Reading John 5-12* (Minneapolis, Fortress Press, 1996), 86.

The main argument in favor of position B (which is the position this thesis adopts) is the parallelism in vv 37b-38a. The verbs "thirst" (διψᾷ [A]) and "come to" (ἐρχέσθω [B]) form a synonymous parallelism with "drink" (πινέτω [A']) and "he who believes" (ὁ πιστεύων [B']). That is, if anyone thirsts then he should come to Jesus, and if he decides to do this then he should drink from the source and believe. This position uses John 6:35 with its "comparable imagery and its parallelism between 'coming to' and 'believing in' (see also 5:38, 40; 6:64-65; cf. Rev 22:17)....to support this way of reading John 7:37b-38a" (Menken, "The Origin of the Old Testament Quotation in John 7:38," 163). However, scholars like Menken have suggested that there is a problem with this proposed parallelism (they usually observe the parallelism to be a chiasmus). To John, "drinking" is used metaphorically for "believing." Drinking of the water given by Jesus to the woman from Sychar would grant her eternal life, and therefore "drinking" has the same effect as believing (cf. Jn 6:35, 40, 47, 53, 54, 56). So if we were to translate "drinking" with its meaningful equivalent "believing" then it would be translated as such: "And let him believe who believes in me." Menken states that this is "an evident and meaningless tautology" (*idem*, 164). Menken fails to recognize that a parallelism highlights the similar meaning of words within its literary structure. It is not a meaningless tautology but rather an advancement of a common idea, in this case having faith or believing, which is progressively repeated in the parallelism in order to provide a clearer and more complete understanding of its collective concept. Moreover, the expressions in the half lines are representative of having faith in Christ ("thirst"; "drink"; "coming to" and "believing"). So, does αὐτοῦ refer to Jesus or to the believer? It seems most natural for the punctuation to determine the antecedent of αὐτοῦ. That is, those who prefer punctuation A should view the believer as the referent; whereas, those who support punctuation B should accept Jesus as the referent.

the living waters flow, and so the phrase "from below the side/shoulder" (מִתַּחַת) [Ezek 47:1] can be translated as "from his breast" (ἐκ τῆς κοιλίας αὐτοῦ).¹⁶¹ The theme of Temple Christology which is explicit in Jn 1:14 and 2:19-21, as well as here in 7:38-39 (and perhaps 19:34), is also implicitly developed in 4:10-14. We now turn to another course of argument which supports a Temple Christology in Jn 4.

[3] *The Jewish background for the Temple texts in the OT (Ezek 47:1; Zech 14:8; Joel 4:18) and early Jewish literature (2 En 8; ApAb 21; 1QH 14 and 16; JosAsen 2)*

Although many scholars have seen Ezek 47:1 and Zech 14:8 as background texts for Jn 4:10-14, no one has yet to develop a Temple Christology theme in this section (4:10-14) of John's Gospel.¹⁶² In light of the early Jewish tendency to associate water with the garden motif, and also with the close proximity of a similar theme of worship found in 4:20-24, it is apparent that John was further developing a Temple Christology (cf. 1:14; 2:19-21; 7:38-39) in 4:10-14.

It has been argued that the Garden (or edenic) theme, in both the Jewish and OT traditions, represented a microcosmic dwelling place modeling the end-time temple, as well as, the archetypal heavenly abode. And in many of these garden accounts (e.g. Gen 2; Jub 8; 2 En 8; ApAb 21; 1QH 14 and 16; JosAsen 2), water was very significant since it was the source of life for plant and animal in the Garden.

The error in solving this part of the crux lies partially with the framing of the exegetical question. The question shouldn't necessarily be: "who is the source of the rivers of living water, Jesus or the believer?" Those who support punctuation A would say that Jesus is the source of this eschatological water. This point is firmly established in John 4:14: "whoever drinks the water I give (δώσω) him will never thirst. Indeed, the water I give (δώσω) him will become in him a spring of water welling up to eternal life." In this parallel passage, it is evident that Jesus is the source of the everlasting water and that he will grant it to those who believe. According to the grammatical and syntactical evidence, Jesus is the antecedent of αὐτοῦ. See Beasley-Murray (*John*, 115) for a good discussion on the parallelism. Although he views the parallelism as a chiasmus, he nevertheless draws the appropriate comparison with its parallel text in Jn 6:35.

¹⁶¹ R. Bauckham, "The Scriptural Quotation in John 7:38." Κοιλία has the basic meaning of a cavity of the body, referring to the words belly or abdomen, bowels, and stomach. The LXX uses it generally to mean the physical inside of the body, as a synonym for καρδία (heart). It translates בֶּטֶן, "belly, womb," מֵעֵים, "intestines, inward parts," קֶרֶב, "inward parts" with κοιλία. This term is used to mean the part of Jesus' physical body from which the "rivers" flow as in Jn 19:34 ("one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water" [εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ]).

¹⁶² While S. H. Hooke ("The Spirit Was Not Yet," *NTS* 9 [1962-3], 377) does not exegetically associate the eschatological waters of the Ezekielian Temple with the living water in Jn 4:10, whereas he does make the connection in 7:38, he nevertheless observes the correlation of Jn 4:10-14 with 7:37-39 and sees the new Temple as a symbolic scene in the development of a Johannine Temple Christology. Although Draper's ("Temple, tabernacle and mystical experience in John," 282) argument in re-interpreting the symbol of the Temple in terms of the *merkabah* mysticism is rather unconvincing, he does make a passing observation about the theme of Temple Christology in Jn 4:10-14 which is worth noting: "The theme of water is a central temple image. Jesus pronounces that he is the source of water and not the temple in Jerusalem or the temple at Gerizim (4:10, 14)"; cf. Sanders-Mastin, *The Gospel According to St. John*, 214.

As stated previously in § 4.1.2.1.1, it is difficult to determine the precise biblical parallels; however, in light of the Isaianic texts referred to earlier, there seems to be sufficient evidence supporting allusion. John not only alluded to some of these particular Isaianic parallels, but also was influenced by similar ideas, themes, and terminology found in Jewish literature, both biblical and post-biblical, which were concerned with the end-time new creational blessing of water.¹⁶³ John was not alluding necessarily to a specific text but to the group of Isaianic texts, which themselves are connected by verbal links (*gezērâ shāwâ*). The references to the eschatological Temple with the effects of its life-giving waters, would have been familiar to John and he interpreted this prophetic imagery as finding its fulfillment in a non-literal Temple.¹⁶⁴ The eschatological Temple theme, along with other traditional garden and water of life images, seems to cohere well as background evidence for our passage, especially in light of the Temple Christology theme which has already been developed in chapters 1 and 2.

The expression “living water” (ὕδωρ ζῶν)¹⁶⁵ which was often used as a religious metaphor (e.g. Jer 2:13; 17:13),¹⁶⁶ combines the life-giving waters flowing from the latter-day Jerusalem (Zech 14:8)¹⁶⁷ with the eschatological Temple (Ezek 47:1-9).¹⁶⁸ In light of the parallel in Jn 7:38, which also alludes to Ezek 47:1, these end-time Temple references along with the early Jewish garden images, that are analogous to the Temple, should be viewed as background evidence for the image of “living water.” The Jewish texts share several common themes with Jn 4:10-14: [1] The Temple theme; [2] The

¹⁶³ It has already been argued that the eschatological waters in Ezek 47:1-12 clearly echo the streams from the Garden of Eden, and both accounts highlight the waters as the source of abundant life. Therefore, by alluding to these eschatological waters, the early Jewish writers were conveying the *common exegetical idea of supernatural life which the waters symbolized* (see the respective sections on the OT parallels for 2 En 8; ApAb 21; 1QH 14, 16 and JosAsen 2 for the comparisons); cf. P. Grelot, “Jean VII,38: eau du rocher ou source du Temple?” *RB* 70 (1963), 43-51.

¹⁶⁴ John excludes all the details about the eschatological Temple and the specific descriptions of the abundance of life found in these dwelling places because he understood them as fulfilled in Christ’s presence, and not, in a physical structure (Beale, *The Book of Revelation*, 1091).

¹⁶⁵ ὕδωρ ζῶν, which is a direct object of ἔδωκεν, is an attributive participle functioning as an adjectival accusative describing water, and it can be translated as “living water”, “water which lives”, or “life-giving water”. This expression is related to the phrase ὕδατος ζῶντος (“waters which are life,” appositional genitive or “living waters,” descriptive genitive) in Rev 7:17; 21:6; 22:1, 17 where the water represents life itself.

¹⁶⁶ מֵי־חַיִּים; ὕδατος ζῶντος. These texts serve as good parallels to Jn 4:10-14 since Yahweh, who is the spring of living water, is contrasted with the broken and dry cisterns that cannot hold water; cf. PssSol 14:3.

¹⁶⁷ מֵי־חַיִּים; ὕδωρ ζῶν. The eschatological fountain of living waters follows the same tradition of the renewing paradisaal streams of Ezek 47:1-12 (Lindars, *The Gospel of John*, 182).

¹⁶⁸ Cf. Beale, *The Book of Revelation*, 1103. Ezek. 47:1-12 describes the life-giving river that issues from the temple, creating a new Eden for the people. Ezekiel’s vision is full of hopeful imagery in the present context, and it is also an eschatological paradigm of the eternal Temple and city. Also see, Bruce Vawter’s work (“Ezekiel and John,” *CBQ* 26 [1964], 450-58) which explores the influences of the book of Ezekiel on the Fourth Gospel and its theology.

water metaphor, and [3] The abundance of life. The first two topics have already been addressed, but the third category will be examined here.

The life motif is emphasized not only by the reference to "living water," but also by the expressions of "never thirsting" and a "spring of water welling up to eternal life," which describe an abundant and perpetual supply of everlasting life.¹⁶⁹ First, "living water" here in Jn 4:10 is an eschatological image describing the messianic expectation¹⁷⁰ of the coming age when life-giving streams from the New Temple will replenish the world (Ezek 47:1-12; Zech 13:1; 14:8).¹⁷¹

The network of metaphors for "living water" and the elements of misunderstanding on the part of the woman center attention on the contrast which John is attempting to develop in the dialogue. The Samaritan woman understood the expression to mean fresh, running water, but Jesus offered her more, eschatological life mediated by the Spirit.¹⁷² She continues to think purely on the naturalistic plane, not recognizing the true dimension of her need.¹⁷³ She responds to Jesus' initial invitation by saying, "Sir...you have nothing to draw with and the well is deep. Where can you

¹⁶⁹ "Eternal life" is John's development of the synoptic idea of "the kingdom of God".

¹⁷⁰ Several references review the messianic expectations in early Judaism, although most of them do not mention the new creational blessings of the end-time Temple as a messianic motif: M. de Jonge, "Jewish Expectations about the 'Messiah' according to the Fourth Gospel," *NTS* 19 (1972-3), 246-70; William H. Brownlee, "Messianic Motifs of Qumran and the New Testament," *NTS* 3 (1957), 195-210; James H. Charlesworth, ed., *The Messiah: Developments in Earliest Judaism and Christianity* (Minneapolis: Fortress Press, 1992). However, there are a few articles and books which attempt to relate the messianic expectations of the Qumran covenanters with the theme of Jesus and the Temple: Otto Betz, "Jesus and the Temple Scroll, in *Jesus and the Dead Sea Scrolls*, 75-103; J. H. Charlesworth, "Jesus as 'Son' and the Righteous Teacher as 'Gardener'", in *Jesus and the Dead Sea Scrolls*, 140-175; Koester, *Symbolism in the Fourth Gospel*, 83; Juel, *Messiah and Temple*, 169-209; Tob 13:10; TBen 9:2; SibOr 3:294, 702-20, 772-4; 4QpPs 37.3:11; 11Qtemple 29:8-10 (see J. K. Riches, "Apocalyptic-Strangely Relevant," in *Templum Amicitiae: Essays on the Second Temple Presented to Ernst Bammel* [JSNTSS 48; Sheffield: JSOT, 1991], 245-50).

¹⁷¹ Burge, *The Anointed Community*, 92. Cf. Another type of apocalyptic work (*Description of the New Jerusalem*, about twenty minute fragments), written in Aramaic, has been found at Qumran. According to the fragments from caves I and II, the "work describes the future Temple, giving very precise measurements" (A. Dupont-Sommer, "Apocalyptic, Liturgical and other Writings," in *The Essene Writings from Qumran*, trans. G. Vermes [Gloucester: Peter Smith, 1973], 328-9); G. Vermes (*The Dead Sea Scrolls in English*, 324) also believes that these fragments were inspired by Ezek 40-47. This work seems undoubtedly to have been influenced by the end-time Temple vision found in Ezek 47 in light of the reference to "living waters" in 11Q18 Frag. 24.1. Interestingly, the Qumran writer has interpreted the eschatological waters as "living waters" (cf. Rev 22:1, which directly alludes to Ezek 47, likewise interprets the waters in the end-time Temple as "living waters") [Mekilta de-R Ishmael, Beshallah (Ps 78:15-20); Tos. Sukkah 3:3-12 identifies the eschatological rivers of Ezek 47 with the living water described in Zech 14:8]. Even though the sectarians considered the Jerusalem Temple to have been defiled, they still anticipated a day in the messianic age when the pure, True Temple would be established.

¹⁷² Carson, *The Gospel According to John*, 219. The woman failed to realize that the living water which Jesus came to impart was something more than a mere source of ordinary life, but the gift of supernatural life (Maurice F. Wiles, *The Interpretation of the Fourth Gospel in the Early Church* [Cambridge: Cambridge University Press, 1960, 71-2]); Barrett (*The Gospel According to St John*, 233) regards the metaphor as an agent of divine activity quickening human beings to life (cf. Jn 3:5; 7:38; 19:34).

get this living water?" Her amazement is heightened (v 15) when Jesus explains that the source of ever flowing water¹⁷⁴ which he offers will quench her thirst forever (vv 13-14), unlike the inferior water from Jacob's well, which after drinking, a person will thirst again (v 13).¹⁷⁵ The offer of "living water"¹⁷⁶ is a reference to something which will promote eschatological life as opposed to mere earthly existence, and it is here, that the Jewish references to eschatological water find their parallel in Jn 4:10-14. Therefore, using the symbol of water in an eschatological context to designate new creational life leading to salvation was a common exegetical technique¹⁷⁷ developed in the early Jewish tradition (Isa 12:3; 26:19; 32:2, 20; 35:6; 41:18; 44:3; 49:10; 55:1-2; 58:11; Ezek 47:1-12; Joel 4:18; Zech 14:8; 2 En 8:2; ApAb 21:6; JosAsen 2:20; 1QH 16:4-21; cf. 1 En 89:28; Jub 2:7; 26:23; ApAb 7:4; LAB 13:10; 1Q28b Col. 1:3-6; 11Q14 Frag. 1 col. 2:7-12).¹⁷⁸ Life associated with the water image can be traced in garden/Temple contexts where there is a reference to eschatological life flowing from its source. This source of life in early Jewish traditions, both biblical and post-biblical, is usually associated with God (e.g. Jer 2:13) who is the giver of life (cf. Ps 36:10; 65:10), but the Temple, which symbolizes his divine presence, is also viewed as the source¹⁷⁹ of eschatological life.¹⁸⁰ Jesus, then, is the true Temple who is presented not

¹⁷³ Ibid.

¹⁷⁴ Westcott, *The Gospel According to St. John*, 149.

¹⁷⁵ Haenchen (*A Commentary on the Gospel of John*, 220) states that "everything that the world has to offer man will not satisfy him in the long run. His appetite directs him constantly to something new. Man therefore needs 'more'". The living water offered by Jesus differs fundamentally from the water in Jacob's well on three scores: [1] with respect to its function (the water satisfies forever); [2] to its origin, location, and accessibility (the source is Jesus and the water is located in the person who now drinks it rather than in the "bucket" [ἀντήρα]); [3] and to its intrinsic quality (eschatological as opposed to earthly water) [Okure, *The Johannine Approach to Mission*, 101-2]; cf. Morna D. Hooker, *The Signs of a Prophet: The Prophetic Action of Jesus* (Harrisburg: Trinity Press International, 1997), 69.

¹⁷⁶ Cf. 1QH 16:7 and 16 also use the expression "living water" (מים חיים). This image of vitality differs from running water in permanence (H. B. Swete, *The Holy Spirit in the New Testament: A Study of Primitive Christian Teaching* [London: MacMillan and Co., 1909, 138]).

¹⁷⁷ This exegetical trend becomes more apparent in light of the Edenic accounts which portray a garden with references to natural water providing all plant and animal life. Most of the eschatological garden/ Temple accounts in early Judaism, as well as in later biblical descriptions, allude to this garden tradition.

¹⁷⁸ See Table 23 for a complete list of references.

¹⁷⁹ Ezekiel described the Temple as the source of God's blessings in the eschatological age of salvation. The stream of water was flowing down from the threshold of the Temple, the very presence of God, since this flow apparently maintained the route which Yahweh had traveled in his return to the Temple (43:1-5). Cf. Isa 33:20-21 ("Look upon Zion, the city of our festivals; your eyes will see Jerusalem, a peaceful abode, a tent that will not be moved...There the Lord will be our Mighty One. It will be like a place of broad rivers and streams"); Joel 4:18 ("A fountain will flow out of the Lord's house" [מבית יהוה יצא / מִיְּדֵי יְהוָה יֵצֵא...עַל הַיְּדֵי יְהוָה יֵצֵא]); Zech 14:8 ("On that day, living water will flow out from Jerusalem [מִיְּדֵי יְהוָה יֵצֵא...עַל הַיְּדֵי יְהוָה יֵצֵא]); ApAb 21:6 ("And I saw there the garden of Eden and its fruits, and the source and the river flowing from it"); JosAsen 2:20 ("And there was in the court, on the right hand, a spring of abundant living water"); 1QH 14:16 ("All the streams of Eden"); 1QH 16:4-21.

only as the bringer of eschatological life but also as its source. The typologies and prophecies of early Judaism, now find their realization in the messianic Temple.

Secondly, the life motif in Jn 4 is further advanced by the statement, "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."¹⁸¹ The woman (in vv 11-12) challenged Jesus' ability and authority to provide natural water, an act which Jacob had once done, but Jesus' reply once again raised her level of misunderstanding. In what sense could this "living water" quench the woman's thirst so that she would never thirst again? First, as it has already been argued, water was a metaphor for something which encourages eschatological life and not mere earthly life, and, therefore, capable of satisfying the woman's spiritual need.¹⁸² Second, the woman's thirst would be fully quenched because the eschatological water of life represented an *abundant supply of perpetual flow which was inexhaustible*.¹⁸³ The satisfying single draught of living water describes the fullness of life that is able to surpass even the plentiful supply of water depicted in the original garden. Indeed, the spring of water is so abundant that it will well up to eternal life (ἀλλομένου εἰς ζωὴν αἰώνιον).¹⁸⁴ This phrase, "welling up to

¹⁸⁰ חַיִּים and its derivatives denote "life" in a physical sense, as well as, in a religious sense. Living creatures or elements such as water, which are viewed as "living", suggest freshness and life rather than inactivity and death. All living creatures have life because God created them to engage in vital activity. Yahweh is the source of life, representing freshness (e.g. Jer. 2:13; 17:13), healing, salvation, creation, and new creation (Cf. H. Ringgren, "חַיִּים," *TDOT*, Vol. IV, 325-26: He says that in the ANE context "life is associated most closely with the creator-god, who is called simply 'the Living One'"). The Israelites, however, thought of life not as a natural phenomenon, but primarily as duration of life which Yahweh grants (Gen. 25:7; 47:28; Deut. 32:39). Furthermore, an essential feature of life was to attend the sanctuary and to worship with the living in praising Yahweh, the Creator of life (H. G. Link, "ζωή," *DNTT*, Vol. 2, 478). Zechariah 14 describes the city of Jerusalem which represents the dwelling place of God (vv 10-11), and in the latter days, God's presence will become a fuller expression of life, that is eternal life which never dies, in the messianic kingdom (Jn 1:14; 2:19-21; 4:10-14) as well as in the new Jerusalem and Temple which will descend from heaven (Rev. 21:1-3).

¹⁸¹ Cf. Isa 55:1-3 ("Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost. Why spend money on what is not bread, and your labor on what does not satisfy?...Give ear and come to me; hear me, that your soul may live"); 49:10; 58:11; Jer 31:25; Amos 8:11f.; Ps 107:5, 9.

¹⁸² John used this word as a means to transfer the prophecy from the city (Zech 14:8) and the Temple (Ezek 47:1-12) to a person (Barrett, *The Gospel According to St. John*, 328).

¹⁸³ Abundance of life is represented by a plentiful supply of water in new creational accounts in early Judaism, which has inspired John 4:10-14. Drinking the all satisfying single draught of "living water" also recalls the fullness of life. Moreover, the idea of abundance is highlighted both by its contrast to the limitation of water in a bucket and by its similarity to the bountiful supply which Jacob provided for his family and livestock.

¹⁸⁴ The image of "living water" is developed in three stages. This progression provides an exegetical link to the expressions of bounty found in Jewish Temple or garden accounts. The gift of "living water" first appears as "a spring of water," then leaps up in rich abundance, and, lastly, does not perish but goes forth into "eternal life" (Westcott, *The Gospel According to St. John*, 152). Cf. Similarly in Ezek 47:1-12, a trickle of water coming out from under the threshold of the Temple turned into a waist deep flow of water, then ultimately transformed into a powerful, life-giving river.

eternal life", suggests that this water produces life within a believer which bubbles up¹⁸⁵ or leaps up continuously,¹⁸⁶ now and into eternity.¹⁸⁷ The language of inner satisfaction¹⁸⁸ and life producing activity calls to mind the supply of inexhaustible water flowing from the Temple or a garden with beautifying effect.¹⁸⁹

One can recognize this image in eschatological contexts, such as Ezek 47, when there is a portrayal of radical change and new creational fertility. This miraculous change is described in 47:9 as a place where, "There will be large numbers of fish, because this water flows there and makes the salt water fresh." V 9c explains why the blessings of the new land will increase to greater intensity: "so where the river flows everything will live" (cf. Joel 4:18). The plenitude of the life-giving supply is illustrated by the increasing depths of water at each interval from ankle deep, to knee deep, then up to the waist until one had to swim through the waters (vv 3-5). This latter-day phenomenon emphasizes the never-ending supply of water as a symbol sustaining abundant life flowing from the Temple. Furthermore, the water theme, dominant throughout the passage, can be seen clearly in Genesis 2:10-14, where paradise is described as a place of great abundance of water.¹⁹⁰ Wherever there is a Temple reference, water seems to be an important and visible element of life.¹⁹¹

Similarly, the description of the paradisaal garden in 2 En 8 emphasizes the pleasant appearance of the Paradise with its fullness of life and growth (8:1-7). The

¹⁸⁵ The word ἄλλομαι literally refers to the quick moving activity of leaping or springing up of living beings (cf. Isa 35:6; Acts 3:8; 14:10), but Jn 4:14 exploits a figurative use whereby water is rising by leaps and bounds into the inaugurated age to come (Swete, *The Holy Spirit in the New Testament*, 138). Boers (*Neither on This Mountain nor in Jerusalem*, 167) adds that "the image of water rising up to the surface ("will become in him a spring of water welling up," Jn 4:14) may nevertheless have been called to mind." Isa 35:6, Acts 3:8 and 14:10 are all references to the lame who, having received new creational life, leap up (ἄλλομαι) and begin to walk. The "flowing" activity of water in the eschatological texts seems to coincide with John's energetic activity of life within the believer.

¹⁸⁶ Drinking the single draught does not remove the need for desiring more water, but the living water has become an "inward source of satisfaction which perennially and spontaneously supplies each recurrent need of refreshment" (cf. Isa 12:3) [Bruce, *The Gospel of John*, 105].

¹⁸⁷ Ζωὴ αἰώνιος conveys infinite duration of life which the believer is able to possess and enjoy in the here and now (Jn 3:36; 5:24; 6:47, 54). The quality of this everlasting life belongs to the heavenly or the eschatological realm (Dodd, *The Interpretation of the Fourth Gospel*, 144-50). To John, eternal life is not only a future hope, but also a realized present possession (Smith, *The Theology of the Gospel of John*, 149; cf. Jn 5:5:24; 11:24-25; Bultmann, *The Gospel of John*, 257ff., 402-4; Barrett, *The Gospel According to St. John*, 261f., 395f.; Brown, *The Gospel According to John*, 218f., 434).

¹⁸⁸ Lindars suggests that v 14b provides a fuller interpretation of "living water" while specifying why a single draught has such an enduring effect. New life is what results from being born from above and, therefore, not bound by the limits of earthly existence. "To describe it with the metaphor of an internal fountain, gushing up inexhaustibly, is to suggest something of the richness of new life that is made available through faith in Christ" (*The Gospel of John*, 183).

¹⁸⁹ Cf. Carson, *The Gospel According to John*, 220.

¹⁹⁰ Zimmerli, *Ezekiel 2*, 510; cf. Steven Shawn Tuell, *The Law of the Temple in Ezekiel 40-48* (Harvard Semitic Monographs 49; Atlanta: Scholars Press, 1992), 69.

completeness of life in the garden is magnified by descriptive modifiers (see Table 5). Another garden portrait (ApAb 21) also gives an account of the fullness of life found in the heavenly paradise. Fruits (*plodŭ*) are named several times, along with the trees (*dibije*) and flowers, and the language once again, like that of 2 En 8, suggests the limitlessness of life. *Isxodêštjuju*, which means source or origin, flowed with the river from the center of the garden where it continued to gush out into the rest of Paradise (cf. Gen 2). The fruits near the source of the river and around its flow reveal the river providing necessary nourishment for all the flowers to grow (see Table 6 for a summary).

Several parts of the text in 1QH 16:4-21 seem to likewise suggest that the element of water brought about fertility in the garden. Just as the rivers in the Garden of Eden were the source of life for the plants, so the streams in this garden symbolize God's abundant supply of life.¹⁹² Another parallel text in the *Hodayot* (14:15-17) emphasizes the streams of Eden as producing the wealth of plant life in the garden.¹⁹³ Growth is mentioned several times throughout the passage, and line 16 seems to suggest the limitless branches which will grow in the garden of Eden as a result of the flowing streams which cause the trees to have an abundance of life. Just as there were all kinds of trees in the garden of Eden (Gen 2:9, 16), the scene in 1QH 14 and 16 (lines 5-11) mirrors the same blissful condition of its garden paradise.

And finally, the detailed descriptions of the streams flowing (JosAsen 2:20) from the right hand side of Aseneth's courtyard are reminiscent of the healing effects of the river in Ezek 47:1. The overflowing of rich living waters (πηγή ὕδατος ζῶντος πλουσίον) brought forth life wherever it went, transforming the courtyard into a garden of paradise with all sorts of fruitful trees. This sacred river of life in the courtyard created a paradisaal setting full of abundant life.

Therefore, the references to eschatological waters flowing from the Temple (or garden) find their realization in the true Temple who shares in the unique identity of God as the ultimate source of "living water." First of all, "living water" here in Jn 4:10 is an eschatological image which symbolizes the inauguration of the kingdom age when life-giving streams from the New Temple will replenish the world (Ezek 47:1-12; Zech 13:1; 14:8). "Living water" is a metaphorical expression of some supernatural power

¹⁹¹ Tuell suggests that "the connection made between the construction of the temple and an abundant supply of pure water gives support to the original linkage of Temple and river" (*idem*, 70).

¹⁹² "A plantation of cypresses and elms [may grow]...trees of life...on its buds all [the animals] of the wood will feed...they will serve to water [every tree] green and dry, a marsh for every animal" (1QH 16:5-19).

¹⁹³ "[Their root] will sprout like a flower [of the field] for ever, to make a shoot grow in branches of the everlasting plantation so that it covers all the world with its shade, [and its tip reaches] up to the skies, and its roots down to the abyss. All the streams of Eden [will make] its branches [grow] and it will be [a huge tree without] limits; the glory of the wood will be over the whole world, endless, and [deep] as down to Sheol [its roots.] The source of light will be an eternal spring..."

which provides eschatological life as opposed to natural life, and it is at this level, that the Jewish allusions to eschatological water find their typological correspondence in Jn 4:10-14. Secondly, this eschatological water of life represents a *fruitful supply of uninterrupted flow which never diminishes in its intensity*. The spring of water is so sufficient that it wells up to eternal life (ἀλλομένου εἰς ζωὴν αἰώνιον). That is to say that the living water produces life which will spring forward into eternity. The language of new creational life evokes the image of inexhaustible water flowing from the Temple with ever-increasing intensity of eschatological abundance. The theme of water creating abundant life within a Temple context has been traced in early Jewish literature in order to show that it was a conventional, religious idea in Judaism which would have been very familiar to John. And this common image of abundance was used by John as a relevant parallel to his expression of “a spring of water welling up to eternal life.”

John presents Jesus, the true Temple, not only as the giver-thereby including Jesus in the eschatological identity of God-but also as the source of an inexhaustible supply of eschatological life, who now stands as the prophetic goal of all the end-time Temple images. These signs of life, alluded to in the gospel, clearly suggest the new creational salvation which can be found in Jesus. Furthermore, the Jewish exegetical technique of associating life-giving water with the Temple motif in an eschatological context supports John's realized eschatological view of Temple Christology in Jn 4.

4.1.2.3 Why this life-giving symbol represents the Spirit

As we have already observed, water in Judaism was often understood to be a symbol for life. But can “living water” symbolize eternal life in light of v 14, which states that the spring of water will well up to eternal life? Jesus' pronouncement clearly suggests that this water provides and sustains eternal life, but not that water is itself the metaphor for life.¹⁹⁴ It has been proposed in the introduction that, in light of the conventional use of water as a symbol for life in intertestamental Judaism, this same symbol within Johannine theology is best represented by the life-giving power of the Spirit. We will review some of these considerations in order to sustain our argument: [1] Water was used as a metaphor for the Spirit in the OT.¹⁹⁵ Isa 44:3 (“For I will give water to the thirsty [LXX, ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει] that walk in a dry land; I will put my Spirit upon your seed [LXX, ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου], and my blessing upon your children”) compares the pouring out of the water on thirsty land

¹⁹⁴ Ramsey Michaels, *John*, 70.

¹⁹⁵ Cf. Ezek 36:25ff. (Jub 1:23-5); Isa 32:15 indirectly connects the two ideas (cf. Joel 2:28 [“I will pour out my Spirit on all people”], a key text for early Christianity). Some have attempted to show a connection with the Qumranic tradition, namely 1QS 4:21 (Brown, *The Gospel According to*

to the pouring out of God's Spirit.¹⁹⁶ Isa 32:2 and 32:15 parallel water with the Spirit ("like the streams of water in the desert and the shadow of a great rock in the thirsty land" [32:2]; "the Spirit is poured upon us from on high, and the desert becomes a fertile field, and the fertile field seems like a forest" [32:15]). The references in the DSS (especially 1QS 3 and 4) are not relevant here since the connection which John is making is between Spirit and water as a life-giving symbol, not as a cleansing agent. These Isaianic texts (32:2, 15 and 44:3) are significant because they are part of the key group of texts (see Table 18) for John 4. No Jewish texts outside of the OT make this connection. Thus, Isa 44:3 and 32:2, 15, 20 seem the most plausible source for the connection John is making. Although the findings of Chapter 3 are analyzed in §4.2, it is important at this point to acknowledge the following observations: (1) The findings in Chapter 3 establish a strong Jewish association of Spirit with creation and new creation. (2) This evidence provides a general background causing John to bring together water as eschatological life with the Spirit as source of new creational life. The Jewish literature itself does not make this connection, but surely in John 4 and 7 the two distinct Jewish traditions of thought traced in Chapters 2 and 3 are brought together to produce the image of the Spirit as the source of eschatological life. [2] Jn 7:38b-39a ("As the Scripture has said, streams of living water will flow from within him. By this he meant the Spirit, whom those who believed in him were later to receive," καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν), which clearly portrays the image of water as a symbol for the Spirit, is the only other reference to "living water" in the Fourth Gospel (cf. Rev 7:17; 21:6; 22:1, 17). It is clear that the two texts are parallel. For example, both refer to thirst (4:7, 15; 7:37), drink (4:7, 9; 7:37-38), "living water" (4:10; 7:39), the theme of Temple Christology (4:10-14; 7:38-39), and the Spirit (4:23-24; 7:39);¹⁹⁷ [3] Since the verb ἄλλομαι was used in the LXX to describe the lively and quickening movement of the Spirit's activity in coming upon the prophets (Jdgs 14:19; 15:14; 1 Sam 10:10; cf. Job 6:10; 41:16; Isa 35:6; Wis 5:21), John, in associating the water image with this verbal idea,¹⁹⁸ may have been thinking of the Spirit's action. Bernard affirms this view by saying that the verb is "used here with special reference to the action of the Holy Spirit, vehement like that of rushing waters";¹⁹⁹ [4] A previous reference in 3:5 also combined the symbol of water with the concept of the Spirit; [5] Finally, the literary connection to the parallel theme of the Spirit in 4:20-24.

John, 179; Burge, *The Anointed Community*, 97), but this text, like Ezek 36:25ff., portrays both water and Spirit as purifying agents rather than as life-giving images.

¹⁹⁶ This synonymous parallelism in v 3 clearly suggests water as a metaphor for the Spirit.

¹⁹⁷ Cf. Burge, *The Anointed Community*, 97.

¹⁹⁸ Dunn, *Baptism in the Holy Spirit*, 187.

This symbol must represent something other than life itself or else the statement about the spring welling up to eternal life becomes a meaningless repetitive expression. That would render the statement to be "the life welling up to eternal life." The image which is "a metaphor for divine activity in quickening men to life" symbolizes something which produces, creates, and maintains life.²⁰⁰ The connection of water as eschatological life to the Spirit as source of new creational life is appropriate to this context since the giving of the Spirit, like life-giving water or life itself, is likewise a unique divine prerogative. By offering the Samaritan woman "living water" or the Spirit, Jesus is sharing in the unique eschatological identity of God.

4.2 What does it mean to worship in Spirit and truth?

4.2.1 Various interpretations of the Spirit in Jn 4:20-24

Within the context of current Johannine studies, scholars have not been able to provide a consensus on the interpretation of the Spirit concept (the phrase ἐν πνεύματι). As previously mentioned in the introductory chapter (§ 1.2.3), a minority have understood πνεῦμα as the human spirit while others have linked the Spirit with the revelation of Jesus. Felix Porsch (*Pneuma und Wort*), in his important contribution to Johannine pneumatology, has analyzed all of the Spirit passages in detail by attempting to demonstrate the continuity between the Paraclete passages with all of the other "spirit" passages in John.²⁰¹ Porsch suggests that the common idea connecting all of the spirit sayings is the relationship of Jesus' words with the Pneuma passages. When Jesus offers his words, he is offering the Spirit which gives life (Jn 6:63, τὸ πνεῦμά ἐστιν τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν).²⁰² For Porsch, Jn 6:63 is then one of his most important prooftexts in building his argument since Jesus bestows his Spirit through the medium of his revelation. He views Jesus as the subject of Jn 3:34,²⁰³ which states that "he gives the Spirit without limit" (οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα): "In seinem Wort, welches Gottes Wort ist (3,34; vgl. 7,16; 8,26. 28. 40; 14,24), gibt Jesus das Pneuma,

¹⁹⁹ Bernard, *The Gospel According to St. John*, 141.

²⁰⁰ Barrett, *The Gospel According to St John*, 233. He notes that water "is pre-eminently the Holy Spirit, which alone gives life."

²⁰¹ Porsch, *Pneuma und Wort*, 3. His main aim is "...das Verhältnis der Aussagen über den Geist-Parakleten in den Abschiedsreden zu den Pneumaussagen des übrigen Ev zu klären. Sie will also auf die Frage antworten, ob im Johe zwei unterschiedliche Pneumauffassungen vorliegen oder ob vielmehr eine im wesentlichen einheitliche Vorstellung zugrunde liegt..." (italics are his). He does not bifurcate the two functions of the Spirit, namely the revelatory and creative, but he combines these two roles of the Spirit as being representative of one unified, homogeneous concept (*eine im wesentlichen einheitliche Vorstellung*).

²⁰² Ibid., 192.

²⁰³ Porsch (*idem*, 104) suggests that the use of present tense suggests that Jesus is the giver since the gifts given by the Father to the Son in the Gospel of John are generally expressed by past

bzw. in Jesu Wort teilt sich das Pneuma dem Glaubenden mit. » Wortgeschehen « ist daher bei Joh » pneumatisches « Geschehen.²⁰⁴ The regenerating power of the Spirit in providing new creational life enables believers not only to understand the words of Jesus but also to encounter the Spirit of God. Porsch blends all the Pneuma and Paraclete passages by unifying them under one homogeneous concept, and he does not believe that there are two distinct conceptions (*Pneumaauffassungen*) of the Spirit in the Gospel of John. But certainly there are several Pneuma references in the Gospel (especially 3:5; 4:10, 23-24; 7:39; 20:22) where there is no clear synthesis of the concept of the Spirit with its revelatory function. John was not attempting to equate the Spirit concept with the words of Jesus. Porsch's thesis is overstated. It seems as though his passion to synthesize all of the "Spirit" passages in John along with the emphasis of revelation in the Paraclete texts have "influenced Porsch's discovery of revelatory motifs throughout the Pneuma sayings."²⁰⁵

Moreover, some believe that the Spirit concept in John functions as the Spirit of purification symbolizing traditional rituals.²⁰⁶ In his zeal to argue for a Johannine motif of purification, Keener has unfortunately confused the symbol of water and the Spirit to represent an image which the Gospel itself does not imply. Purification is usually associated with the activity of washing; whereas, the function of receiving life is related to the activity of drinking. Blurring the two activities creates too complicated a picture.²⁰⁷ Keener in his treatment of the concept of the Spirit in early Judaism²⁰⁸ wrongly suggests that the Spirit of purification represents the most common usage.²⁰⁹ He cites one reference from Jub 1:21, 23 and the rest from the library of the Qumran community. Although the sectarians' writings share many themes, traditions and concerns with wider Jewish circles,²¹⁰ there were, nevertheless, certain ideas, such as

tenses (sec. Burge, *The Anointed Community*, 83).

²⁰⁴ Ibid., 211.

²⁰⁵ Burge, *The Anointed Community*, 5.

²⁰⁶ Craig S. Keener, *The Spirit in the Gospels and Acts: Divine Purity and Power* (Peabody: Hendrickson Publishers, Inc., 1997), 135. Brown (*The Gospel According to John*, 179-181) has also indicated the purifying effect of both water and Spirit in John 4 as a possible symbolic concept of its influence from 1QS 4:19-21. The Fourth Gospel does make a clear distinction between its two concepts of the Spirit, its revelatory function (e.g. in the Paraclete passages) and its life-giving function; but it does not develop an idea of the Spirit of purification. If Ezek 36 is in the background of Jn 3:5, then it is quite possible that this purifying usage is intended in Jn 3, but its usage cannot be assumed here in Jn 4:20-24 or 4:10-14. Cf. Hans Hübner ("The Holy Spirit in Holy Scripture," *Ecumenical Review* 41 [1989], 344) rightly affirms this point: "Basically only two ideas determine the Johannine idea of the Spirit. (1) The Spirit gives life. (2) The Spirit gives truth."

²⁰⁷ Even Keener (*The Spirit in the Gospels and Acts*, 153-5) himself, who remains surprisingly silent in his treatment of these verses, recognizes that the reference to Spirit in 4:20-24 has no connections to the idea of purification. Furthermore, in accepting this Spirit reference to mean the Spirit of purification, one is also faced with the problem of interpreting the expression "God is Spirit", as "God is the purifier", a translation which obviously makes no sense in this context.

²⁰⁸ Most of his citations are from rabbinic literature and not from early Jewish tradition.

²⁰⁹ Keener, *The Spirit in the Gospels and Acts*, 9.

²¹⁰ Bauckham, "The Relevance of Extracanonical Jewish Texts," 96.

ritual purification and eschatological consciousness, which were emphasized within their community in view of their criticism of the Jerusalem Temple.²¹¹ Therefore, to develop an early Jewish pneumatology based solely on the evidence found in Qumran²¹² is quite misleading since the sectarians had a heightened concept of the Spirit of purification, which was not shared by the wider Jewish circle.

4.2.2 *End-time new creational Spirit*

Although the most widespread understanding of the Spirit in early Judaism is acknowledged to be the Spirit of Prophecy, chapter three's analysis conclusively argued that the Spirit could also commonly represent: [1] creative power; [2] power in transforming; [3] power in effecting ethical behavior; [4] new creative power granting eschatological life; and [5] the power of creative and new creative breath. In highlighting the activity of the Spirit in Jn 4:20-24, Burge notes that for John the decisive new factor in this true worship is the facilitator of eschatological worship, namely Jesus who mediates the life-giving power of God through the Spirit.²¹³ Even though there is not unanimity on the concept of the Spirit (of God) in Jn 4, most Johannine commentators (see § 1.2.3.3) agree about the significance of the eschatological nature of the Spirit. Above all, this section will provide the common Jewish understanding of the Spirit theme in order to explain John's use in Jn 4:20-24 of these familiar Jewish patterns of the new creative power of the Spirit. More precisely, in light of these Jewish connections, three major theological issues will be addressed: [1] What is meant by the clause, "*God is Spirit*" ?; [2] What does it mean to worship *in Spirit and truth*?; [3] How was the theme of *worship and Temple Christology* developed?

4.2.2.1 What is meant by, "*God is Spirit*" ?

The meaning of the phrase, "to worship in Spirit and truth" (ἐν πνεύματι καὶ ἀληθείᾳ) which occurs twice in vv 23-24, clearly depends upon the interpretation of the clause, "*God is Spirit*" (πνεῦμα ὁ θεός).²¹⁴ More specifically, those who think of God as an incorporeal Being,²¹⁵ that he is without a body, are more inclined to interpret

²¹¹ Betz ("Jesus and the Temple Scroll," 92) correctly describes the cultic activity of the Qumran community by saying that "spiritual worship of prayer and obedience to the commandments of the law" characterized their worship of God while they patiently awaited the arrival of the eschatological Temple in the messianic age.

²¹² The Gospel of John and Qumran do share common themes, but one should be cautious in claiming that John and the Dead Sea Scrolls are *especially* close. Scholars who make these claims view the DSS as the main literary source from which John inherited his language for the "good news" (Charlesworth, *John the and Dead Sea Scrolls*, xiv).

²¹³ Burge, *The Anointed Community*, 191, 193.

²¹⁴ Cf. Carson, *The Gospel According to John*, 225.

²¹⁵ See § 1.2.3.1; cf. Carson (*The Gospel According to John*, 225) seems to suggest this idea as well when he says, "'God is Spirit' means that God is invisible, divine as opposed to human."

the second half of v 24 (ἐν πνεύματι καὶ ἀληθείᾳ) as true worship which ought to be formless, "a kind of *outwardly unexpressed* lifting up of the heart towards God on the part of individuals, or, at the least, that it ought to be an essentially 'inward' and (in *that* sense 'spiritual') worship; and, at the same time, that it must of course be sincere."²¹⁶ This interpretation, which contrasts the immaterial being of God with the corporeal being of humans, is quite misleading since Jesus' remark in v 24 was not attempting to distinguish the concept of the "spirit" from that of the flesh in a spiritual sense. Moreover, this understanding has influenced many to mistakenly contrast the material place of worship with a purely interior worship of God in the mind and spirit of the individual.²¹⁷ Most of these scholars assume that an ontological interpretation, πνεῦμα ὁ θεός, that is, defining the essence or nature of God identifies most naturally with the non-material notion of Stoicism. However, this section will argue for an alternative reading, which will explain the phrase "God is Spirit" as representing the unique identity of God in relating to human characters in an identifiable way.²¹⁸

"God is Spirit" is not only a definition of the so-called nature of God but also a description of the eternal divine identity of God. Many commentators, wanting to avoid the non-material conception of God, have chosen to emphasize the nature of God. Πνεῦμα in John, whether it is the idea of the Spirit which gives life (3:5, 6, 8; 4:23-24; 6:63; 7:38-9; 20:22) or the Spirit of truth (3:34; 6:63; 14:17, 26; 15:26; 16:13, 15), essentially means all that belongs to God in the eschatological age.²¹⁹ Quite analogically, we have noticed that its use in early Jewish tradition has also provided

Contra, Sanders-Mastin (*The Gospel According to St John*, 147) rightly denies the Stoic notion of understanding "Spirit". Cf. Haenchen (*John I*, 223) agrees by saying "when the Evangelist uses the term 'spirit' he does not have in mind a fine, luminous material diffused throughout all unformed matter"; Ridderbos (*The Gospel According to John*, 164) and Carson (*The Gospel According to John*, 225) both acknowledge that the emphasis to define God's metaphysical properties is absent from this statement; Bultmann (*The Gospel of John*, 191) further adds that the phrase is "not an attempt to define the mode of being proper to God...by referring to it as the mode of being of a phenomenon from the observable world" like in the Greek sense of νοῦς, but "it does however define the idea of God, viz. that for man God is the miraculous being who deals wonderfully with him"; Porsch, *Pneuma und Wort*, 150; Brown, *The Gospel According to John*, 172; Schweizer, "πνεῦμα," *TDNT*, Vol. VI, 439; Beasley-Murray, *John*, 62.

²¹⁶ A. E. J. Rawlinson, "In Spirit and in Truth: An Exposition of St. John 4:16-24," *The Expository Times* 44 (1932-33), 13. Cf. Bruce, *The Gospel of John*, 110-11; Morris, *The Gospel According to John*, 270-71; Tenney, *The Gospel of John*, 56; Odeberg, *The Fourth Gospel*, 169; Dodd, *The Interpretation of the Fourth Gospel*, 223-5.

²¹⁷ Schnackenburg, *The Gospel According to St John*, 437.

²¹⁸ Bauckham, *God Crucified*, 7; K. J. Vanhoozer, "Does the Trinity Belong in a Theology of Religions? On Angling in the Rubicon and the 'Identity' of God", in *The Trinity in a Pluralistic Age* (Grand Rapids: Eerdmans, 1997), 41-71; Porsch (*Pneuma und Wort*, 150) states, "Sicher ist die Aussage nicht als philosophische Definition des Wesens Gottes zu betrachten. Das wäre ein einmaliger Fall im Judentum, das so sehr dem atl-biblischen Erbe verpflichtet ist und sich für abstrakte Definitionen nicht interessiert. Das wird durch zwei formal gleiche Aussagen im 1 Joh bestätigt. In 1 Joh 1,5 heißt es: >ὁ θεὸς φῶς ἐστίν< und in 1 Joh 4,8.16: >ὁ θεὸς ἀγάπη ἐστίν<." Porsch (*idem*, 151) demonstrates that God as the Spirit provides the basis for establishing a relationship with him possible.

²¹⁹ Schnackenburg, *The Gospel According to St John*, 439.

thematic links to this prominent Johannine motif. "God is Spirit" is a description of God's dynamic attribute of being the source of all life, relating his life-giving power to human beings.²²⁰ Not only is God the source of all life, but also he lives from his own life, and therefore is not dependent upon any other entity for life. This expression, which is a metaphor of his mode of operation,²²¹ like "God is light" (ὁ θεὸς φῶς ἐστίν)²²² and "God is love" (ὁ θεὸς ἀγάπη ἐστίν)²²³, also describes who God is. Even though some have defined this statement to be a reference to the divine nature of God, the personal identity of God must be considered with his activity as the life giver who has chosen to reveal eternal life to human beings.²²⁴ God, who is described as the living God (יְהוָה אֱלֹהִים),²²⁵ is the unique self-existent being in whom both creative and new creative life are to be found.

God, indeed, is Spirit, an all-pervading life-giving presence, and he shares this gift of new life, which can only be found in the true Temple through the regenerative power of the Spirit.²²⁶ The special patterns of language, which join the two theological categories of "God" and "Spirit" find curiously close connections to the prominent Jewish motif of life. We will now examine this statement "God is Spirit" in light of its essential Jewish background in order to find the thematic links.

It was suggested in Chapter 3 that a handful of scholars have misrepresented the idea of the Spirit in early Jewish literature. They have identified the Spirit as the 'Spirit of Prophecy', which they say can only be associated with wisdom, revelation, and prophetic speech; and thereby, they tighten the borders of definition by coming up with a fixed category that has denied other legitimate ideas. A careful exegetical investigation of numerous passages in intertestamental Judaism has conclusively shown that the Spirit as a source of creative power, salvation, and eschatological life was a conventional Jewish idea. This background provides the necessary thematic parallel to

²²⁰ Sanders-Mastin, *The Gospel According to St John*, 147; Burge, *The Anointed Community*, 192.

²²¹ Sanders-Mastin, *The Gospel According to St John*, 147.

²²² 1 Jn 1:5.

²²³ 1 Jn 4:8, 16.

²²⁴ Rawlinson ("In Spirit and in Truth," 13) further explicates this connection by saying, "God is (as it were) essentially 'Spirit'; He is, as to the very core of His being, Actuality, Life, supernatural Energy, Power" and the Spirit is "unmistakably actual, concretely working, with power, in the lives of men"; Bauckham (*God Crucified*, 9), understanding the proper nature of Jewish monotheism, asserts that we must not look for "a definition of divine nature, but for ways of characterizing the unique divine identity."

²²⁵ E.g. Deut 5:26; Josh 3:10; 1 Sam 17:26; Ps 42:3; 84:3; Isa 37:4, 17; Jer 10:10; Dan 6:27; Hos 2:1; Mt 16:16; 26:63; Acts 14:15; Rom 9:26; 2 Cor 3:3; 6:16; 1 Tim 3:15; 4:10; Heb 3:12; 9:14; Rev 7:2.

²²⁶ G. W. H. Lampe, *God as Spirit: The Bampton Lectures*, 1976 (Oxford: Clarendon Press, 1977), 92; cf. Francis J. Moloney, *The Gospel of John* (Sacra Pagina Series, Vol 4; Collegeville, MN: The Liturgical Press, 1998), 129.

the Johannine idea (Jn 4:24) of the unique identity of God's self-continuity²²⁷ as the source and power of all created and regenerative life.

The Spirit of God in 4 Ezra 6:39-41 ("And then the Spirit was hovering," *Et erat tunc spiritus se circumferens*), Jud 16:13-14 ("You sent forth your spirit and it formed them," ἀπέστειλας τὸ πνεῦμά σου καὶ ὠκοδόμησεν) and Gen 1:2 represents the creative power and agency²²⁸ by which God exercises his sovereign control over his creation. It seems quite appropriate for the hymn in Jud 16:13-14 (cf. Gen 1:24-25, 27; 2:7; Job 33:4; Ps 33:6 [LXX]; 103:30 [LXX]) to use the creation account since this image illustrates both the power of God and his ability to deliver and sustain the life of those whom he has created. Therefore, πνεῦμα in this context points to the creative, life-giving power (associating the Spirit with creative activity) of the Spirit (cf. Gen 1:2) which imparted the breath of life to all of God's creatures. Second Temple Jews focused on specific features of the divine identity of God to distinguish him from all other reality, and "the answer given again and again, in a wide variety of Second Temple Jewish literature, is that the only true God, YHWH, the God of Israel, is sole Creator of all things."²²⁹ Then, in light of Jewish monotheism and the Jewish understanding of the concept of the Spirit, the expression "God is Spirit", which describes God as the source of all life, absolutely distinguishes God's uniqueness as the Creator of all things and, therefore, worthy of receiving exclusive praise and worship (Jn 4:23-24).

4.2.2.2 What does it mean to worship in Spirit and truth ?

Asking the question, who is worthy of worship?, is quite appropriate in light of the Jewish monotheistic context, which recognized YHWH as the one and only true God (Deut 6:4-6)²³⁰ worthy of being worshiped as the sole Creator of all things.²³¹ After having discussed God as the recipient of exclusive worship ("God is Spirit, and

²²⁷ Vanhoozer, "Does the Trinity Belong in a Theology of Religions?", 47. John understood the strict monotheism of Second Temple Judaism since he similarly "drew the line of distinction between the one God and all other realities" (Bauckham, *God Crucified*, 3).

²²⁸ 2 Bar 21:4 ("O hear me, you who created the earth, the one who fixed the firmament by the word and fastened the height of heaven by the spirit, the one who in the beginning of the world called that which did not yet exist and they obeyed you.") presents the Spirit as the agent of creation. The emphasis is on the powerful work of the Spirit (*brüyā*; this phrase can be translated, "with the Spirit") who created ("made," *da'baq*; "fixed," *daqba*; "fastened," *wrawmhūn*) heaven (*dašmayā*) and earth; cf. 4Q381 Frag. 1:7.

²²⁹ Bauckham, *God Crucified*, 10; cf. Isa 44:24; Jer 10:16; 51:19; Sir 43:33; Wis 9:6; 12:13; Add Est 13:9; 2 Macc 1:24; 3 Macc 2:3; 1 En 9:5; 84:3; 2 En 66:4; Jub 12:19; ApAb 7:10; JosAsen 8:9; 12:1; SibOr 3:20; 8:376; Frag. 1:17; Josephus, *BJ* 5.218; 1QapGen 20:13; 4QD^b 18:5:9.

²³⁰ The monotheistic formula "The Lord is God, and there is no God besides him" appears frequently in Jewish literature (Deut 4:35, 39; 32:39; 1 Sam 2:2; 2 Sam 7:22; Isa 43:11; 44:6; 45:5, 6, 14, 18, 21, 22; 46:9; Hos 13:4; Joel 2:27; Wis 12:13; Jud 8:20; 9:14; Bel 41; Sir 24:24; 36:5; 4Q504 5:9; 1Q35 1:6; Bar 3:36; 2 En 33:8; 36:1; 47:3; SibOr 3:629, 760; 8:377; TAbr 8:7; Philo, *Leg. All.* 3.4, 82) [*sec.* Bauckham, *God Crucified*, 11 n. 10]).

his worshipers must worship in Spirit and truth," 4:24), the question of monolatrous practice²³² must be addressed, what does it mean "to worship in Spirit and truth"? We have previously stated that this expression is not an emphasis on inner, genuine spiritual worship as opposed to external worship, but rather *a new worship empowered by the reality of eschatological life found in the True Temple of God*. Several essential issues need to be examined in order to provide an adequate defense of this interpretation: [1] How does "God is Spirit" relate to the statement, "to worship in Spirit and truth"? [2] How is the concept of Spirit and eschatological life in early Judaism related to Jn 4:23-24?²³³ [3] How do the other Johannine references of new creational life, namely Jn 3:5 and 20:22, support this reading in 4:23-24?

4.2.2.2.1 How does "God is Spirit" relate to the statement "to worship in Spirit and truth"?

God as the source and giver of all life (Gen 1:11-12, 20-31; 2:7; Job 33:4; Ps 33:6; 104:30; Isa 42:5; Ezek 36:26; 37:5-6, 10, 14; Jud 16:13-14; Wis 15:11; 2 Macc 7:22-23; 4 Macc 18:17; 1 En 91:10; 92:3; Jub 12:4; 26:23; 4 Ez 3:5; 6:47-48; 2 Bar 23:5; 30:2; JosAsen 8:9; 12:1; 20:7; LAB 3:10; 19:12-13; SibOr 4:181-2, 189; 4Q504 Frag. 8:4-5) is the living God, who exists from his own life rather than from another source, and this feature sets him apart as the one God, unique in his personal identity of self-continuity. Therefore, to worship him "in Spirit and truth" (ἐν πνεύματι καὶ ἀληθείᾳ) is to share and to be united in God's own eternal life by being identified with the means of that new creational life, which he has revealed in the new eschatological Temple, namely Jesus Christ. God's self-disclosure of who he is and how he acts in history was made identifiable by his living presence in the true Temple, an eschatological vehicle in which God relates to human characters.²³⁴ The eschatological new creational experience of "who God is" would have been unknowable²³⁵ to people had God not chosen to reveal himself in the person of Jesus

²³¹ Bauckham, *God Crucified*, 11.

²³² See John M. G. Barclay, *Jews in the Mediterranean Diaspora from Alexander to Trajan (323 BCE-117 CE)* (Edinburgh: T & T Clark, 1996), 429-34.

²³³ "In early Christianity, the presence of the Spirit within the community was the central phenomenon which convinced Christians that the eschaton had in some decisive way arrived in the person of Jesus of Nazareth" (e.g. Isa 11:2; 42:1; 44:3; 59:21; Ezek 36:26-27; 37:14; Joel 2:28) [David E. Aune, "The Present Realization of Eschatological Salvation in the Fourth Gospel," in *The Cultic Setting of Realized Eschatology in Early Christianity* (NovTSup 28; Leiden: E. J. Brill, 1972), 103].

²³⁴ Bauckham, *God Crucified*, 7-8. J. D. G. Dunn (*Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* [NTL; London: SCM Press LTD, 1975], 353) similarly views the expression "God is Spirit" as a "description of his relationship to men", but he, like many other commentators, confuses the two separate usages of the Johannine Spirit's function by blending them together.

²³⁵ This might sound as though God was not known and worshipped in the Jerusalem temple, but Jn 4:22 seems to state something else when it says, "we worship what we do know" (ἡμεῖς προσκυνούμεν ὃ οἶδμεν). However, Jews were not able to participate in *eschatological* worship prior

Christ, as the one and only true God who exists eternally in himself. If a person accepts the offer of "living water" then that person would be able not only to experience eschatological life, but also to participate in the exclusive end-time worship of God who is Spirit. "God is Spirit" is then a critical statement in this second part of Jesus' dialogue with the Samaritan woman since it functions as a pivotal crux²³⁶ in the human activity of worship (ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν), which is stressed in both vv 23 and 24. More precisely, worshipers who are not capable of responding to God must first recognize his unique identity of being the life-giver, revealed²³⁷ in the person of Jesus.²³⁸ Since God's uniqueness, within the Jewish monotheistic context is his identity as the sole Creator of all things, and also since worshipers in Jn 4:24²³⁹ are commanded to practice exclusive worship²⁴⁰ of the one God, the phrase "God is Spirit" can be distinctly understood as representing his unique identity as the Creator of all life.

4.2.2.2 How is the concept of Spirit and eschatological life in early Judaism related to Jn 4:23-24?

Several Jewish texts (2 Bar 23:5; Jub 1:23; JosAsen 8:9; 12:1-2; 20:7; 2 Macc 7:22-23; 14:46; Wis 15:11; 4Q521 Frag. 2 col. 2:6-8; Ezek 36:26-27; 37:5-6, 14) clearly develop the concept of the Spirit as an eschatological power which creates new life. These early Jewish writings illustrate the end-time expectation of the coming new age when there will be a fulness of eschatological life, both during conversion and in

to Jesus' arrival since the end-time vehicle, namely the True Temple, was not made identifiable until this new creational age.

²³⁶ "God is Spirit" can be the grounds of or the reason for worship described in v 23. That is, worshipers ought to worship *because* God is Spirit, or the statement can be understood inferentially, God is Spirit *therefore*, his worshipers must worship in Spirit and truth. The particle καὶ can sometimes be translated as "and so," or "and then" (BAGD, 392, 1.f, 4). God is Spirit *and so* (or "for this reason") the worshipers must worship in Spirit. "God is Spirit" becomes a bilateral grounds for the statement, "to worship in Spirit and truth", which appears in both vv 23 and 24.

²³⁷ Cf. J. H. Bernard, "God as Spirit," *Expositor* 8 (1903), 200-1.

²³⁸ Ibid, 14; *contra* Hurtado, "What Do We Mean", 348-68 and Bauckham, "Jesus, Worship of", *ABD* 3.816. These two articles emphasize worship as defining God's uniqueness rather than view the "exclusive worship of God as a recognition of and response to his unique identity" (Bauckham, *God Crucified*, 14).

²³⁹ Notice the verb δεῖ ("it is necessary"). Although in the indicative mood, it carries the sense of dutiful and necessary obedience.

²⁴⁰ Bauckham, "Jesus, Worship of", 816; *idem*, *The Climax of Prophecy*, 118; *idem*, *The Theology of the Book of Revelation* (Cambridge: Cambridge University Press, 1993), 58-9. In Jn 4:23, the heavenly "Father" (ὁ πατήρ) [this is Jesus' usual way of addressing God in the Fourth Gospel; πατήρ is used 136 times in John's Gospel] is acknowledged as the object of worship; and therefore, to identify the concept of πνεῦμα with either the "spirit of purification" or the "Spirit of revelation" is quite misleading since neither the act of purifying nor the revealing of knowledge was a major feature of the uniqueness of God. Once again, what distinguishes God as unique from all other reality, and therefore worthy to be worshiped, is that he is the sole Creator of all things and sole Ruler of all things (Dan 4:34-35; Bel 5; AddEst 13:9-11; 16:18, 21; 3 Macc 2:2-3; 6:2; Wis 12:13; Sir 18:1-3; SibOr 3:10, 19; 1 En 9:5; 84:3; 2 En 33:7; 2 Bar 54:13, *sec.* Bauckham, *God Crucified*, 10-11) and not that he is the purifier, revealer, or an immaterial being.

the resurrection. Since the inauguration of the new creational age has now come ("yet an hour is coming and *now is*," ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν),²⁴¹ those who are united to God's own identity of self-continuity will be able to respond appropriately to God in true worship. Πνεῦμα, in one of Joseph's prayers in JosAsen 8:9, is described as the sovereign power and activity of God in the whole process of redemption, both during creation and in the new creation.

Lord God of my father Israel, the Most High, the Powerful One who gave life to all (things) [ὁ ζωοποιήσας τὰ πάντα] and called (them) from the darkness to the light, and from the error to the truth, and from the death to the life (καὶ ἀπο θανάτου εἰς τὴν ζωὴν); You, Lord give life and bless this virgin (σὺ αὐτὸς κύριε ζωοποίησον καὶ εὐλόγησον τὴν παρθένον ταύτην), and renew her by your spirit (καὶ ἀνακαίνισον τῷ πνεύματί σου), and form her anew by your hidden hand (καὶ ἀνάπλασον αὐτὴν τῇ χειρὶ σου τῇ κρυφαίᾳ), and make her alive again by your life (καὶ ἀναζωοποιήσον τῇ ζωῇ σου), and let her eat your bread of life (καὶ φαγέτω ἄρτον ζωῆς σου) and (let her) drink your cup of blessing, and number her among your people that you have chosen before all (things) came into being and let her enter your rest which you have prepared for your chosen ones and (let her) live in your eternal life for ever (and) ever.

The verb, ζωοποιήσας, which parallels its earlier use in the verse, also appears in 20:7, and all three references elucidate the powerful work of God in providing life.²⁴² Ζωοποιέω in the LXX is used specifically with reference to supernatural life where God creates life (2 Kgs 5:7; Neh 9:6) or revives people in need of spiritual renewal (Jdg 21:4; Ez 9:8, 9; Ps 70 [71]: 20; Eccl 7:12). Moreover, Joseph recognizes that creating new life could happen only by means of personal agency ("by your spirit," τῷ πνεύματί σου; "by your hidden hand," "by your life"), that is, by the powerful, life-giving work of God. This spiritual life that Aseneth receives is accomplished by the personal agency of the Spirit which represents the powerful, life-giving instrument of the Source of all life, who is identifiable by his personal identity of self-continuity. The references to the Spirit of God in *Joseph and Aseneth* represent either the transformational power (4:8; 19:11), the eschatological Spirit (8:9) or breath (12:1; 16:9) of new life, or life itself (16:14; 19:11).

Furthermore, one of the themes in the *Apocalypse of Baruch* portrays God as the Creator of all things (14:17; 21:4-5; 54:13; 78:3; 82:2), who rules with sovereignty over his creation (21:5; 54:2-4) while his Spirit provides the righteous with resurrection life (23:5; cf. Gen 2:7; Job 33:4; Ezek 37:5-6, 9-10, 14; Ps 33:6; 104:30; 1 En 91:10; 92:3; 2 Bar 30:2; LAB 3:10; 19:12, 13; SibOr 4:181-2, 189). In his prayer (21:4-26) Baruch rehearses that God is the Creator and Ruler of all life, and he pleads to God to bring about the completion of his eschatological new creation. In light of these Jewish texts, both biblical and post-biblical, it would seem rather dubious to

²⁴¹ See Porsch (*Pneuma und Wort*, 147ff.) for an analysis of "the already but not yet" temporal references in 4:23.

²⁴² Burchard contends that the expression "'He who gives life to the dead' had become all but a definition of God in Judaism" (*OTP* II, 234). This reference to the resurrection is parallel to 2 Macc 7:28f.

dismiss the concept of the Spirit as a creative power of eschatological life (cf. 2 Macc 7:22-23; Wis 15:11; 4 Ez 3:5; JosAsen 12:1; Prov 24:12).

Thus, to worship the Father "in Spirit and truth" (ἐν πνεύματι καὶ ἀληθείᾳ) is to share in God's own eternal life by being united to him through spiritual regeneration and by being identified with the new eschatological Temple. God's self-disclosure of who he is and how he acts in history is made identifiable by the manifestation of his living presence and eschatological reality.

However, in recent discussion, several scholars²⁴³ have concluded that Qumran's parallel use of "Spirit" and "truth"²⁴⁴ should form the essential background for our passage in Jn 4:23-24.²⁴⁵ Barrett has, however, properly pointed out that what John had in mind in vv 23-24 is quite different from what the Qumran texts (1QS 4:20f.; 3:6ff.; 9:3-6; 8:5f.; 1QH 16:11f.; 17:26; cf. 7:6f.; 12:11f.; 13:18f.; 14:25) seem to suggest.²⁴⁶ As it has been stated earlier, the meaning of ἐν πνεύματι (4:23) must depend upon the use of πνεῦμα in the following verse (4:24).²⁴⁷ Barrett, however, does not clearly state what he believes to be the meaning and function of the Spirit, for he suggests the concept to represent both the Spirit of Prophecy (Paraclete) and the Spirit of life-giving, new creative activity.²⁴⁸ Brown also affirms that the "worship in the Johannine sense does not involve ritual purity, and truth is not concerned with an interpretation of the Law."²⁴⁹ Therefore, as seen earlier, evidence found in Qumran cannot be the only basis for early Jewish pneumatology. The sectarians were highly influenced by their concept of the Spirit of purification, an intense view not seen in other Jewish literature nor, apparently, by John here in Jn 4:23-24.

Furthermore, whereas Freed interprets ἐν πνεύματι καὶ ἀληθείᾳ as a hendiadys²⁵⁰ describing ethical behavior, others²⁵¹ have regarded this phrase to be

²⁴³ Schnackenburg, *The Gospel According to St John*, 437-8; *idem*, "Die 'Anbetung in Geist und Wahrheit' (Joh 4,23) im Lichte vom Qumran-Texten," *Biblische Zeitschrift* 3 (1959), 88-94; Freed, "The Manner of Worship in John 4:23f.," 33-48; Haenchen, *John 1*, 223; Brown (*The Gospel According to John*, 181) also recognizes various Qumran texts as the essential background for Johannine pneumatology and worship, although he notices discernible differences.

²⁴⁴ DSS have "Spirit of truth".

²⁴⁵ Burge, *The Anointed Community*, 194-95. He rightly disagrees with this view by saying that John's vocabulary should be allowed to stand on its own. Freed ("The Manner of Worship in John 4:23f.," 33-48) understands this phrase, "in Spirit and truth," as a description of righteous conduct similar to that of Qumran's emphasis on ethical conduct as a means of proper worship (Burge, *The Anointed Community*, 194), but the thematic connections of the Spirit and ethical behavior are a theological tradition found elsewhere in wider Jewish circles (JosAsen 4:7; Jub 40:5-9 [Gen 41:38-39]; cf. JosAsen 8:5f.; 21:1; 23:9, 12; 28:5; 29:3; TBen 8:3; TSim 4:4; Wis 9:17-18; 1QH 8:15-22; 15:6-9; 20:11-12; 4Q521 Frag. 2 Col. 2:6).

²⁴⁶ Barrett, *The Gospel According to St John*, 238.

²⁴⁷ *Ibid.*

²⁴⁸ *Ibid.*, 238-9. Cf. Burge (*The Anointed Community*, 195) also affirms the function of the Spirit to be the revealer of Christ himself; Porsch, *Pneuma und Wort*, 159.

²⁴⁹ Brown, *The Gospel According to John*, 181.

²⁵⁰ Both words are anarthrous and the preposition ἐν governs both nouns.

equivalent to "Spirit of truth" (τὸ πνεῦμα τῆς ἀληθείας).²⁵² The Fourth Gospel makes a clear distinction between its two concepts of the Spirit, its revelatory function (cf. the Paraclete passages) and its life-giving function. The expression ἐν πνεύματι καὶ ἀληθεία should not be interpreted as referring to the revelatory function of the Spirit,²⁵³ although it can be translated this way, but rather as the reality²⁵⁴ of eschatological life.²⁵⁵ Schnackenburg seems to be in agreement since he says, "the pair of words, in which the emphasis is on πνεύματι, means the same thing in both its elements...The 'truth' also means, in Johannine theology, the divine reality revealed by Jesus...[and] it is easy to understand that the true adorers 'in Spirit and truth' are those who are 'born

²⁵¹ Ibid, 181; Burge, *The Anointed Community*, 195; Schnackenburg, *The Gospel According to St John*, 437; Carson, *The Gospel According to John*, 225; Brown, *The Gospel According to John*, 180.

²⁵² Jn 14:17; 15:26; 16:13.

²⁵³ Porsch (*Pneuma und Wort*, 156; cf. 159) relates this term to be synonymous with wisdom: "Bereits in der Weisheitsliteratur erscheint aber auch ein anderes Verständnis von πνεῦμα/ἀλήθεια. Es bezeichnet dort nicht mehr nur das moralische Verhalten des Menschen, sondern die verborgenen und nur bestimmten Auserwählten offenbarten Geheimnisse Gottes und steht oft synonym mit σοφία und in Parallele mit μυστήριον, welches wiederum mit σοφία verwandt ist (cf. Weish 8,7; Sir 4,28)."

²⁵⁴ Ἀλήθεια has several possible usages in the Fourth Gospel: [1] Uprightness or righteousness (Jn 3:21; cf. Tob 3:5; 4:6; 8:7; 13:6; 14:7; Wis 5:6); [2] speaking the truth (Jn 8:46; 16:7); [3] divine knowledge of revelation (Jn 5:33; 8:32, 40, 44-45, 14:6, 17; 15:26; 16:13; 17:17, 19); and [4] divine reality (Jn 1:14, 17; 4:23-24; 18:37; cf. Wis 6:22). Some scholars (Beasley-Murray, *John*, 62; Lindars, *The Gospel of John*, 189; Lampe, *God As Spirit*, 92; Keener, *The Spirit in the Gospels and Acts*, 154; Carson, *The Gospel According to John*, 225) assume that John employed only one use of ἀλήθεια, namely, divine knowledge of revelation. Burge (*The Anointed Community*, 193; cf. Ignace de La Potterie, "The Truth in Saint John," in *The Interpretation of John*, ed. John Ashton [Issues in Religion and Theology 9; London: SPCK, 1986], 53-66) is convinced that ἀλήθεια "stresses the personal and moral features of God's revelation, and possibly even wisdom" rather than divine reality. His decision to embrace this usage is interesting in light of his interpretation of the concept of the Spirit. He believes that worship in Spirit refers to the life-giving power of the Spirit enabling the worshiper to be in union with God, but this idea seems to be very inconsistent with his interpretation of "truth", which he views as representing God's revelation and wisdom. Dodd (*The Interpretation of the Fourth Gospel*, 175; cf. Bultmann, "ἀλήθεια," *TDNT*, Vol I, 245; Sanders-Mastin, *The Gospel According to St. John*, 147; Schweizer, *Spirit of God*, 91; Swete, *The Holy Spirit in the New Testament*, 139; Haenchen, *John I*, 223; Schnackenburg, *The Gospel According to St John*, 437) rightly defines ἐν...ἀληθεία as representing "the plane of reality," but he associates this reality with the divine word revealed. Since this expression ("in truth") forms the second coordinating idea in the hendiadys with the phrase, "in Spirit", it would be inconsistent for anyone to interpret "in truth" as representing the divine reality of revelation unless the entire statement ("in Spirit and truth") is accepted as symbolizing the "Spirit of truth". But it has been argued that in light of our understanding of "God is Spirit", πνεῦμα is best defined as expressing life. Therefore, ἀλήθεια means not only divine reality, but also more specifically, along with ἐν πνεύματι, the divine reality of eschatological life found in the True Temple of God. The emphasis is on the eschatological reality of new creational life (cf. Hübner, *The Holy Spirit in Holy Scripture*, 343), and not on the reality of some divine knowledge or revelation by Jesus.

²⁵⁵ Since in a hendiadys, the two terms are coordinated rather than subordinated by the particle καί, it is most consistent to understand the two concepts ("Spirit" and "truth") as one unifying idea (cf. Schnackenburg, *The Gospel According to St John*, 437; Brown, *The Gospel According to John*, 180). Therefore, those who interpret ἀλήθεια as divine revelation should be inclined to view πνεῦμα as the revealer of that divine knowledge, although this connection is not always the case.

of the Spirit' (cf. 3:3-8).²⁵⁶ True worshipers must be empowered by the Spirit of God in order to encounter God in worship,²⁵⁷ as they respond to the Father in exclusive worship by recognizing his divine reality of eschatological life found in the True Temple of God. Ridderbos affirms this reading by saying that the "'Spirit'-here linked with 'truth' in a hendiadys as with 'grace and truth' in 1:17-refers to the time of salvation that has come with Christ and to the concomitant new way in which God wants to relate to human beings... 'Spirit and truth' refer to the fellowship thus established in its life-creating and life-giving power, as leading to the fullness of God's gifts (cf. 1:16) that is no longer mediated by all sorts of provisional and symbolic forms, but by the Spirit of God himself, which is why it is repeatedly called worship of the 'Father'".²⁵⁸ Therefore, the practice of monolatrous worship was required ("must") because the unique identity of God as the sole Creator of all *eschatological life*²⁵⁹ placed him in a distinctive category beyond all other reality. The Spirit in John refers to *eschatological life* so that it is now as the sole giver of this *eschatological life* that God is to be worshipped. In other words, because God relates to worshipers with his eschatological identity of self-continuity ("God is Spirit"), those who worship need to come to a recognition of their relationship to the one God by finding *eschatological life* in the True Temple.²⁶⁰

4.2.2.2.3 How do the other Johannine references of new creational life, namely Jn 3:5, 7:39 and 20:22, support this reading in 4:23-34?

Once again, although some scholars understand the Spirit, in early Judaism and in John's Gospel, as the author of revelation, prophecy, and purification, this section will explore further the concept of the Spirit in Jn 3:5, 7:39 and 20:22, along with Jn 4:23-34 and its Jewish parallels, as representing the eschatological Spirit of the new creation. First, Jesus' discourse with Nicodemus concerning being "born from above" (ἀνωθεν),²⁶¹ especially Jesus' words in v 5, "unless one is born of water and the Spirit" (ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος), introduces the water and Spirit motifs found elsewhere in the Fourth Gospel. There have been many interpretations for the

²⁵⁶ *The Gospel According to St John*, 437. However, he associates divine reality with revelation.

²⁵⁷ Ibid.

²⁵⁸ Ridderbos, *The Gospel According to John*, 163-4.

²⁵⁹ Bauckham, *God Crucified*, 15.

²⁶⁰ Eduard Schweizer (*Spirit of God* [London: Adam & Charles Black, 1960], 91) affirms this thought by saying that this end-time "reality is only to be found in Jesus" because "seeing the truth means seeing in Jesus Him who is truly God (τὸν μόνον ἀληθινὸν θεόν, Jn 17:3)."

²⁶¹ "Birth from above" is a circumlocution for "birth from God", and Jesus' claim to Nicodemus is that unless a person is regenerated by the power of the Spirit of God then he will not experience God's eschatological benefits of eternal life (Turner, *The Holy Spirit*, 67). See Porsch (*Pneuma und Wort*, 92-96) for a discussion on the Johannine notion contrasting the earthly and heavenly realms.

phrase "born of water and Spirit".²⁶² However, Belleville correctly asserts that "in v 5, ὕδατος and πνεύματος are governed by a single preposition (ἐξ) and conjoined by καὶ indicating that the phrase is to be viewed as a conceptual unity, viz., 'water-spirit'".²⁶³ We are dealing, therefore, with a water-spirit source of man's second γένεσις (v 3).²⁶⁴ She contends that ὕδωρ and πνεῦμα are so closely related that they can both, in this context, be subsumed under τὸ πνεῦμα in v 6.²⁶⁵

Even though Belleville admits that the actual phrase γεννηθῆ ἐξ ὕδατος καὶ πνεύματος is not to be found in the OT,²⁶⁶ she nevertheless suggests Ezek 36:25-27 to be the parallel in Jn 3:5. Verbal resemblances (ὕδωρ, πνεῦμα, σάρξ), along with similarities in theme (water motif, cleansing, regeneration by the work of the Spirit), and content suggest that this passage was the probable allusion of Jn 3:5. She does, however, also suggest that the "broader concept of ζωή, especially the infusion of spiritual life (πνεῦμα) is basic to the prophetic promises and foundational to Jewish intertestamental eschatological expectation."²⁶⁷ Therefore, the close association of "birth" and "life" with the Spirit, within the context of passages like Ezek 36 and 37 (cf. 2 Macc 7:22-23; 14:46; Wis 15:11; Jub 1:23; 2 Bar 23:5; JosAsen 8:9; 12:1-2; 20:7), would have been familiar to Jewish readers.²⁶⁸

Since the OT anticipates the outpouring of the Spirit in the end-times as pivotal to the Jewish eschatological hope, Nicodemus should, at least, understand that Jesus

²⁶² Cf. Linda Belleville, "'Born of Water and Spirit': John 3:5," *Trinity Journal* (1980), 125-141. These are some of the common interpretations: (1) Jewish ritualism (L. Mowry, "The Dead Sea Scrolls and the Background for the Gospel of John," *Biblical Archaeologist* 17 [1954], 92); (2) John's baptism (Westcott, *The Gospel According to St. John*, 108; F. L. Godet, *Commentary on the Gospel of John*, Vol. 1 [Grand Rapids: Zondervan, 1969], 379); (3) Christian baptism (Dunn, *Baptism in the Holy Spirit*, 191; Barrett, *The Gospel According to St. John*, 174; Dodd, *The Interpretation*, 309; Lindars, *The Gospel of John*, 147; Beasley-Murray, "John 3.3, 5: Baptism, Spirit and the Kingdom," *ExpTim* 97 (1986), 167-70; W. C. Grese, "'Unless One Is Born Again': The Use of a Heavenly Journey in John 3," *JBL* 107 (1988), 686-7; Burge, *The Anointed Community*, 166-7); (4) Symbolic/cosmological view (Z. Hodges, "Water and Spirit-John 3:5," *Bibliotheca Sacra* 135 [1978], 206-20); (5) Figurative usage (Ladd, *A Theology*, 284; Schnackenburg, *The Gospel According to St John*, 370). For the history of exegesis, see Porsch, *Pneuma und Wort*, 125-30.

²⁶³ Belleville, "Born of Water and Spirit," 134-35.

²⁶⁴ Ibid., 135.

²⁶⁵ Ibid. Burge in quoting K. Barth (*Church Dogmatics*, eds. G. W. Bromiley and T. F. Torrance [Edinburgh: T & T Clark, 1969, trans. G. W. Bromiley], IV, 121) suggests that the second member of the hendiadys, in this case πνεύματος, totally explains the first by completely replacing it. Barth lists these "pairs in tension" as a typical Johannine idiom (17:3; 1:17; 4:23; 19:34; 11:25; 6:45; 5:24; 6:30, 53, 69). Our examination of "in Spirit and truth" (4:23-24) seems to refute this conclusion. The probable explanation therefore is not to Christian baptism as Burge and others have argued, but to God's act of re-creation in providing eschatological life (cf. Schnackenburg, *The Gospel According to St John*, 370-1).

²⁶⁶ Belleville, "Born of Water and Spirit," 137.

²⁶⁷ Ibid.

²⁶⁸ Ibid., 138.

had ushered in the end-time new creational kingdom of life.²⁶⁹ The outpouring of God's Spirit (Joel 2:28) which was closely associated with water that would be provided (Isa 44:3; Ezek 47:1-12; Zech 14:8) signaled the arrival of the messianic age.²⁷⁰ So Jesus' remarks about "living water" in Jn 4:10 and 7:38, and John's postscript about the "Spirit" in 7:39 clearly suggest the inauguration of the end-times.²⁷¹ This examination of Jn 3:5 together with the statements in Jn 4:10-14, 23-24 and 7:38-39 demonstrate that the water-Spirit source is summed up in the person of Jesus Christ, who is the end-time dwelling of God's presence and the giver of eternal life (4:10-14).²⁷²

Another parallel text Jn 7:37-39 describes Jesus on the "last day" of the Feast of Tabernacles crying out in a public pronouncement, "if anyone thirsts let him come to me and drink, he who believes in me. Just as the scripture has said, out of his heart will flow rivers of living water" (vv 37-38). Jesus spoke these words about the Spirit whom those believing in Him would receive (τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος). V 39 seems to clarify that the "living water" is the end-time Spirit which those who believe will receive in fullness after the resurrection.

Not many passages in John have created more debate than 20:22, and the difficulty has stemmed primarily from the eschatological problem of Johannine pneumatology. One of the important topics which takes us to the centre of this discussion has to do with how we understand the statement "Receive the Holy Spirit" (λάβετε πνεῦμα ἅγιον). Was the giving of the Spirit an actual impartation or merely a symbolic promise of the future gift to be given at Pentecost? And if it were a real bestowal of the Spirit, then was it John's Pentecost (the full gift of the Paraclete)²⁷³ or was it in some way a lesser gift?²⁷⁴ In this discussion, various interpretive solutions have been proposed, but only three well-argued explanations have received wide support: [1] The symbolic promise of the gift of the Spirit;²⁷⁵ [2] The Johannine

²⁶⁹ Brown, *The Gospel According to John*, 140-41. Schweizer (*The Holy Spirit*, 71) correctly asserts that God's divine activity in providing life at the creation is a representation of his future plan for his people, at the resurrection, as well as, at the moment they are brought to faith in Jesus by the life-giving power of the Spirit (cf. Jn 6:63).

²⁷⁰ Belleville, "Born of Water and Spirit," 139.

²⁷¹ Jn 3:5 and 4:10-14, 23-24; 7:38-39 have verbal resemblance (ὕδωρ and πνεῦμα), similar theme (end-time new creation), and corresponding content (life).

²⁷² "If natural life is attributable to God's giving spirit to men, so eternal life begins when God gives His Holy Spirit to men" (Brown, *The Gospel According to John*, 140).

²⁷³ Cf. Carson, "The Function of the Paraclete in John 16:7-11," *JBL* 98 (1979), 547-66; R. E. Brown, "The Paraclete in the Fourth Gospel," *NTS* 13 (1966-67), 113-32.

²⁷⁴ Turner, *The Holy Spirit*, 90.

²⁷⁵ Carson, *The Gospel According to John*, 652-54; G. E. Ladd, *A Theology of the New Testament* (Grand Rapids: William B. Eerdmans Publishing Company, 1993), 325; D. Guthrie, *New Testament Theology* (Downers Grove: Inter-Varsity Press, 1981), 533-34; J. Painter, *John: Witness and Theologian* (London: SPCK, 1975), 70; Theodore of Mopsuestia.

Pentecost;²⁷⁶ [3] The two-stage experience of the Spirit.²⁷⁷

Carson, who provides the most thorough defense of the symbolic view, marshalls seven points in support of his exegesis,²⁷⁸ but for our purposes, only one will be discussed here:²⁷⁹ Since ἐνεφύσησεν is absolute in 20:22 and has no auxiliary structure or direct object²⁸⁰ (unlike Gen 2:7 [LXX, ἐνεφύσησεν εἰς τό]; Wis 15:11), Carson believes that the verb ought not to be translated as an act of insufflation "he breathed on them," but simply "he breathed."²⁸¹ Turner finds this explanation difficult for these following reasons: [1] The verb cannot simply mean "exhale" since the root suggests an act of "insufflating" or "blowing into" something, otherwise John could have used the more appropriate verb ἐκφύσαν²⁸²; [2] The verb ἐμφυσάω was a unique word (*hapax legomenon*) in the NT, but it was used in two very memorable passages of creative (Gen 2:7; cf. Wis 15:11; 3 Kgs 17:21) and new creative (Ezek 37:9) activity of breathing life into Adam and Israel respectively.²⁸³ This insufflation was not a literal breathing out of the Spirit upon each disciple, but the ἐνεφύσησεν may "simply be the narrator's way of expressing the overall theological significance of this resurrection appearance, and especially of the effect of Jesus' words, 'Receive the Holy Spirit'".²⁸⁴ The Evangelist's use of this rare term was intended to imply that Jesus actually imparted the eschatological Spirit or new creational breath of life (2 Macc 7:22-23; 14:46; Wis 15:11; 4 Ez 3:5; JosAsen 12:1-2; 4Q381 Frag. 1:7; 4Q504 Frag. 8:5).²⁸⁵

Among recent Johannine scholars, Burge, building on Brown's earlier position, has argued most definitively for the frequently espoused view of the Johannine Pentecost.²⁸⁶ The following considerations will examine the two major problems of

²⁷⁶ Brown, *The Gospel According to John*, 2:1022-4, 1036-45; C. S. Mann, "Pentecost, The Spirit, and John", *Theol* 62 (1959), 188-90; O. Betz, *Der Paraklet* (Leiden: Brill, 1963), 165-9; Bultmann, *The Gospel of John*, 692; H. Schlier, "Zum Begriff des Geistes nach dem Johannesevangelium," in *Neutestamentliche Aufsätze*, eds. J. Blinzer, O. Kuss and F. Mussner (Regensburg: Pustet, 1963), 234-6; Beasley-Murray, *John*, 380-4; Schnackenburg, *The Gospel According to St John*, 321-8; Burge, *The Anointed Community*, 114-49; J. Ramsey Michaels, *John*, 349.

²⁷⁷ Turner, *The Holy Spirit*, 91-100, Thomas R. Hatina, "John 20:22 in Its Eschatological Context: Promise or Fulfillment?", *Bib* 74 (1993), 196-219.

²⁷⁸ Hatina, "John 20:22 in Its Eschatological Context," 196; cf. Carson, "Spirit and Eschatology in the Gospel of John" (Tyndale Fellowship Paper, 1975).

²⁷⁹ For a fuller treatment and critical rebuttal of Carson's argument, see Hatina, "John 20:22 in Its Eschatological Context," 196-204; Turner, *The Holy Spirit*, 89-91.

²⁸⁰ Hatina, "John 20:22 in Its Eschatological Context," 196.

²⁸¹ Carson, *The Gospel According to John*, 651. He, nevertheless, recognizes the "breathing" as symbolic, but he is not convinced that the reality happens contemporaneously with the symbol itself. That is, he believes the episode in 20:22 is in some sense "symbolic of the enduement that is still to come" (*idem*, 653).

²⁸² Turner, *The Holy Spirit*, 90.

²⁸³ *Ibid.*

²⁸⁴ *Ibid.*, 91.

²⁸⁵ *Ibid.*

²⁸⁶ Cf. Burge, *The Anointed Community*, 123-49. Also see Turner's (*The Holy Spirit*, 91-96)

this position.²⁸⁷ [1] The bestowal of the Spirit is made before the conditions for the promise of the Paraclete (Jn 14-16) have been completely fulfilled; [2] There is an absence of any of the distinctively "Paraclete" activities in the narrative which follows 20:22-23 (e.g. the Spirit does not aid the disciples to remember Jesus' teaching, "nor do they bear witness-they fail to convince Thomas, let alone 'the world'").²⁸⁸ Turner highlights some important aspects when he says that the ascension could not have been completed until Jesus had totally been removed from this world. In other words, Jesus could not have been fully glorified unless he had completely departed from the earth and gone into heaven. And so the condition for the giving of the Spirit in fulness had not yet been met (Jn 7:39) since the Paraclete could not come to replace Jesus if Jesus were still present on earth.²⁸⁹ Thus, no evidence suggests that this was John's version of Pentecost since the requirements of the Paraclete and "living water" promises had not yet been met.²⁹⁰ If this event is not a description of the symbolic promise of the gift of the Spirit nor the Johannine version of the Pentecost, how then is Jn 20:22 to be interpreted? Let us now turn to an alternative explanation.

In light of the clear biblical allusions to both Gen 2:7 and Ezek 37:9, and also in the view of Johannine pneumatology's representing an eschatological power of new life (3:5; 4:23-24; cf. 4:10; 6:63; 7:38-39), it seems most appropriate to understand 20:22 as eschatological new creation of regenerative life.²⁹¹ Moreover, early Jewish writers (2 Macc 7:22-23;²⁹² 14:46; Wis 15:11;²⁹³ 4 Ez 3:5; JosAsen 12:1-2; 4Q381 Frag. 1:7;

in-depth critique of this interpretive position. He points out that using the term "Pentecost" is already assuming too much since it gives unnecessary priority to a Lucan agenda. "One must let John be John, and listen to his distinctive witness, before reflecting on its relationship to the witness of other writers" (*The Holy Spirit*, 94-95; cf. Schnackenburg, *The Gospel According to St John*, 3.325-6); cf. Carson, *The Gospel According to John*, 650-1.

²⁸⁷ This will be a summary of Turner's position. For a fuller treatment, see *The Holy Spirit*, 96-102. Ramsey Michaels (*John*, 345) views 20:22 as a fulfillment of the promise made in 14:16-17 (14:26; 15:26; 16:7-15), but the emphasis is on the life-giving breath of the Spirit rather than on the revelatory function of the Paraclete.

²⁸⁸ Turner, *The Holy Spirit*, 93.

²⁸⁹ Ibid, 93-4.

²⁹⁰ Ibid, 94, cf. Porsch (*Pneuma und Wort*, 249ff., 343, 371-76) also recognizes the difficulties in seeing 20:22 as the fulfillment of the Paraclete promises.

²⁹¹ Ibid, 96. The gift of the Spirit must be linked to the re-creative Spirit of Jn 3:3, 5 who brings new creational life from above (cf. Jn 3:14-16; Ezek 36:25-27) [*The Holy Spirit*, 91].

²⁹² God the Creator (7:23) is the one who gives life and breath; therefore, "breath and life" (καὶ τὸ πνεῦμα καὶ τὴν ζωὴν), represents the life within God himself which he infuses into the lives of those who are dead (SibOr 4:189). Breath of life is a supernatural gift which cannot be acquired from natural man (7:22), but it must be received from God (7:23). Once again, the language used by the mother in her response distinctly reminds the reader of the creative work of God in creation, and these allusions demonstrate that 2 Macc 7:22-23 is echoing the divine inbreathing which occurs in Gen 2:7. Furthermore, many other images could have been applied to the resurrection, but the reference to the dead receiving "breath and life" portrays a very vivid picture of the dead coming back to life. The "breath and life" (καὶ τὸ πνεῦμα καὶ τὴν ζωὴν) that the martyrs will receive during the resurrection refers to Yahweh's Spirit (or life-breath) which God will infuse into the dead bodies. Ezek 37:14 makes it clear that the breath which was given to the corpses was the very "Spirit" ("My") [τὸ πνεῦμά μου] of God, who is the source of all life.

4Q504 Frag. 8:5) also shared John's interpretation of the Genesis and Ezekiel texts as referring to the Creative power of God, infusing life and breath (πνεῦμα) into lifeless beings. This common exegetical motif would have been familiar to John. Turner, in defending the two-stage experience of the Spirit, sees "the Spirit active in and 'given' to the disciples as one theological 'gift', but realized in two chronological stages, separated by the completion of Jesus' 'ascension'".²⁹⁴ Although Burge believes there is insufficient evidence for recognizing two different ideas of the Spirit in John and thereby bifurcating the concept of the Spirit and Paraclete, the idea of the life-changing power of new creational life is developed as a long drawn-out process, which begins in the ministry but reaches a climax in the special moment of Jn 20:22.²⁹⁵ Burge believes that Turner, along with those who hold to this two-stage experience view, "rides the realized eschatology of John too hard...John would say that 'incipient faith' was present, but hardly that Jesus' followers were experiencing the eschatological life."²⁹⁶ If those who hold to this interpretation have pressed John's inaugurated eschatology too hard, then Burge is certainly failing to realize the "already" aspects of the "already/not yet" framework of John.²⁹⁷

We see in John the present realization of eschatological salvation (1:12-14, 49f.; 2:11; 4:39, 42, 53; 6:68-69; 7:39; 8:31; 9:35-38; 10:42; 11:27; 16:27; 17:8; 20:8),²⁹⁸ albeit not in its fulness, but nevertheless experienced by pre-Pentecost believers. Jesus in Jn 4:23 introduces this eschatological tension by declaring, "Yet an hour is coming and now is (ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν) when the true worshipers will worship the Father in Spirit and truth". John is stating that the time of new creational salvation is (cf. 5:25)²⁹⁹ proleptically present in the person of Jesus, and thereby treating the future

²⁹³ In light of the creational language and imagery found in the *Wisdom of Solomon*, it is no surprise to find Gen 2:7 as the main OT parallel. The verb "to breathe" (ἐνεφύσησεν > ἐνφυσάω) literally means "to blow" air or life into an object, and hence the expression "and [God] inspired them with active souls and breathed a living spirit [into them, καὶ ἐμφυσήσαντα πνεῦμα ζωτικόν]." Although 15.11b does not have the expression "into them" in the Greek, the context clearly suggests that God breathed a living spirit *into* them.

²⁹⁴ *The Holy Spirit*, 93.

²⁹⁵ *Ibid.*

²⁹⁶ *The Anointed Community*, 121.

²⁹⁷ Cf. Aune, "The Present Realization of Eschatological Salvation in the Fourth Gospel," 45-135; Marinus de Jonge, "The Radical Eschatology of the Fourth Gospel and the Eschatology of the Synoptics," in *BETL*, ed. Adelbert Denaux (Leuven: Leuven University Press, 1992), 481-87; C. K. Barrett, "Unsolved New Testament Problems: The Place of Eschatology in the Fourth Gospel," *ET* 59 (1947-48), 302-5; G. R. Beasley-Murray, "The Eschatology of the Fourth Gospel," *EvQ* 17 (1945), 97-108.

²⁹⁸ Cf. John Painter, "Eschatological Faith in the Gospel of John" in *Reconciliation and Hope: NT Essays in Atonement and Eschatology presented to L. L. Morris on his 60th Birthday*, ed. Robert Banks (Exeter: Paternoster Press, 1974), 47-51.

²⁹⁹ The phrase, "the hour is coming" (ἔρχεται ὥρα), represented the Jewish understanding of future expectation, and the time which has now come is to be interpreted as fulfilled by the whole eschatological event of Jesus' ministry, death, and resurrection. This way of interpreting the cross ("the hour has come for the Son of Man to be glorified", ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ

event of the fulness of life as if it had already happened. Whereas the modern reader, in attempting to harmonize the historical event of Pentecost in Acts 2 with Jn 20:22, might find difficulties with John's realized eschatology, this concept certainly was not a problem for John or for his readers who were living in this existential experience. Here in 20:22, John is not so very clear about the chronological delineations of his eschatological framework, probably because reconciling the historical issue was not a major concern, for his audience was made up of post-Pentecost readers. The Samaritan woman does not "receive" the Spirit (cf. 7:39) but only the proleptic symbol; however, many of the other Samaritans³⁰⁰ including the Samaritan woman seem to have experienced³⁰¹ a pre-Pentecost new creational Christian experience, albeit, not in a fully realized post-Pentecost sense.³⁰²

Turner sees the second chronological stage as the total removal of Jesus from the earthly scene, whereby the Spirit will come to replace Jesus as the means of Jesus' continued presence with his disciples.³⁰³ In his attempt to relate the two focuses of the one gift of the Spirit, that is the new creational and post-ascension Paraclete experiences, Turner suggests that the Spirit functioning as the author of charismatic wisdom and understanding most closely unites John 20:22 with the Paraclete promises into what is theologically 'one' gift.³⁰⁴ He combines the two-fold function of the Spirit in John to mean the "Spirit of Prophecy," effecting eschatological re-creation by imparting revelatory wisdom.³⁰⁵ Although this section has embraced Turner's overall argument, one minor concern must now be mentioned.

ἀνθρώπου [12:23]) and resurrection ("Up to that time the Spirit had not been given, since Jesus had not yet been glorified", οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη [7:39; cf. 12:16]; also 5:25 refers to the resurrection as having come already) as one event, without a dissection of the sequence of events, was a common literary technique in John. But as Barrett points out, "the existence of divergent traditions of the constitutive gift of the Spirit is not surprising; it is probable that to the first Christians the resurrection of Jesus and his appearances to them, his exaltation (however that was understood), and the gift of the Spirit, appeared as one experience, which only later came to be described in separate elements and incidents" (*The Gospel According to St John*, 475).

³⁰⁰ Cf. Jn 4:39a, "Many of the Samaritans from that town believed (ἐπίστευσαν)"; 4:41, "And because of his words many more became believers (πολλῶ πλείους ἐπίστευσαν)"; 4:42, they were saying to the woman "we no longer believe (πιστεύομεν) just because of what you said; now we have heard for ourselves, and we know this man really is the Savior of the world (ὁ σωτὴρ τοῦ κόσμου)".

³⁰¹ The statement in 4:39, "many of the Samaritans from that town believed in him because of the woman's testimony, 'He told me everything I ever did'", presumably suggests that the Samaritan woman was numbered among the "many" (πολλοί). The Samaritan woman is viewed by some to be a representative of the Samaritan community, and if this assertion is correct, then John assumes her experience to be a genuine, pre-Pentecost Christian experience.

³⁰² Porsch (*Pneuma und Wort*, 139, 143, 147ff.) mentions that this meeting with the Samaritan woman assumes that the eschatological hour of fulfillment had dawned.

³⁰³ *The Holy Spirit*, 93.

³⁰⁴ *Ibid*, 97.

³⁰⁵ Porsch (*Pneuma und Wort*, 143) suggests that the two terms, "the gift of God" and the imagery of "living water", are synonymous, and therefore, refer to both the revelation of Jesus as well as to the Holy Spirit: "Jesu Offenbarungsworte werden dort als »Pneuma und Leben« bezeichnet.

The symbolic interpretation fails to appreciate the immediate realization and fulfillment of the eschatological Spirit of life; whereas, the Pentecost view realizes too much from the Jn 20:22 event. In light of John's inaugurated eschatology, it is quite natural to suggest that pre-Pentecost Christians were experiencing the genuine but not consummate form of the end-time Spirit. The episode in Jn 20:22 was the climatic moment when the disciples experienced the new creational Spirit of life in a more realized way than they had known since their initial re-birth.³⁰⁶ For Burge to suggest that this view divides the Spirit and Paraclete concepts is a failure to recognize various legitimate experiences of the Spirit.³⁰⁷ There is only one "reception" of the gift of the Spirit, in both its functions as the life-giving agent and as the Paraclete, but John knows of many different experiences.³⁰⁸ The Fourth Gospel, concerning the Spirit/Paraclete, does not intend to minimize the various functions and experiences of the Spirit, but most of the time the texts exclusively describe only one of the activities which fits the overall theological context.³⁰⁹ The minor disagreement with Turner's two-stage view is not over his insightful evaluation of Johannine eschatology, but rather with his attempt to merge the revelatory and life-giving functions of the Spirit into his perception of the "Spirit of prophecy".³¹⁰ He often refers to the Spirit or the "Spirit of prophecy" as effecting eschatological new creation, and rightly so, but then also combines this function with the revelatory activity of the Spirit.³¹¹ The Spirit references in Jn 3:5;

Gerade diese bedeutsame Aussage sollte jede Auslegung davor bewahren, Pneuma und Wort (Offenbarung) zu trennen oder als sich ausschließende Größen zu betrachten."

³⁰⁶ Those people who experienced this pre-Pentecost Christian reality, albeit not in its fullness, were encountering the regenerative power of the Spirit (Jn 3) in its inaugurated form.

³⁰⁷ *The Anointed Community*, 121; Turner, *The Holy Spirit*, 97.

³⁰⁸ *The Holy Spirit*, 97. C. K. Barrett (*The Holy Spirit and the Gospel Tradition* [London: SPCK, 1943], 153-54) makes a similar observation: "We cannot be sure when this took place, or if it took place on one occasion only. There are two accounts of 'Pentecost' preserved in Acts itself" (Acts 2:1-4; 4:31; cf. A. v. Harnack, *Luke the Physician: The Author of the Third Gospel and the Acts of the Apostles* [New Testament Studies 1; London: Williams & Norgate, 1907], 175-89).

³⁰⁹ Jn 6:63 seems to suggest both the Spirit's life-giving and revelatory functions, whereas 20:22, besides its life-giving act of insufflation, makes missiological connections with the Paraclete promises, and therefore, foreshadowing the Pentecost (cf. Turner, *The Holy Spirit*, 97-98).

³¹⁰ He also combines these functions in his interpretation of Jn 4:10: "It is indeed the Spirit, but the Spirit acting in a particular way-namely, as the revealer of God's saving wisdom through Jesus' Spirit-imbued teaching" (*The Holy Spirit*, 62; *idem*, "Holy Spirit", *DJG*, 348).

³¹¹ "Re-creative gift of the Spirit which at last secures the authentic 'understanding' (=wisdom) of faith" (Turner, *The Holy Spirit*, 97); "The Spirit...brings the disciples to the new creation life of the resurrected Israel, by imparting spiritual wisdom" (*idem*, 98); "'Spirit of prophecy' effecting eschatological re-creation...by imparting revelatory and transforming 'wisdom'" (*idem*, 99); cf. Aune (*The Cultic Setting of Realized Eschatology in Early Christianity*, 103), likewise, combines the two functions of the Spirit by referring to the event of re-birth as being achieved *through the agency of the Spirit-Paraclete* (3:5f.). He also attempts to tie in the common Jewish understanding of the "Spirit of prophecy" (the Spirit effecting charismatic speech, wisdom, guidance and praise) as being the essential background for Jn 4:23: "the possession of the Spirit together with the resultant *charismatic manifestations* forms the basis for the new eschatological worship described in 4:23f." (*idem*, 104). Johnston (*The Spirit-Paraclete in the Gospel of John* [SNTSMS 12; Cambridge: Cambridge University Press, 1970], 44) also affirms this interpretation when he says that "worship in Spirit"

4:10, 23-24; 7:38-39 and 20:22 describe the Spirit's activity in giving the believer new creational life. But this new life can only be experienced by knowing and believing in the reality of eschatological life found in the True Temple of God who is the giver of the life-giving Spirit.³¹² The life-giving agency of the Spirit is differentiated in Jesus because Jesus, himself, grants to those who believe in him the gift of "living water" or the Spirit which in turn gives eschatological life to those in the new creation.

4.2.2.3 Developing the theme of *worship and Temple Christology*.

The theme of Temple Christology, introduced in a previous section, signifies in the Fourth Gospel the arrival of the inaugurated reality of eschatological life. Several scholars, notably Kinzer, have observed an interesting literary structure highlighting this section; along with the whole fourth chapter, this pattern develops the motif of Temple Christology. Kinzer presents a chiasmic structure³¹³ of 2:1-4:54, whereby chapter 3 is centered in the inverted parallelism with the cleansing of the Temple bordering one side and the dialogue with the woman bordering the other—"both of which portray Jesus as the new and true Temple."³¹⁴

A First sign at Cana (2:1-12)

B Cleansing of the Temple in Jerusalem (2:13-25)

C Discourse with Nicodemus and the Baptist's Final Witness (3:1-36)

B' Discourse with the Samaritan woman (4:1-45)

A' Second sign at Cana (4:46-54)

The Jewish expectation of a structural, end-time Temple building is depicted by John as finding its fulfillment in the new creational age when the true messianic Temple will represent the eschatological presence of God.³¹⁵ Draper, similarly, sees that the

could refer to the ecstatic forms of divine service, as in Rev. 1:10, dreams, trances and rapture", although he recognizes the two-fold function of the Johannine Spirit: "*Spirit* is intimately associated with *God's* creative, providential and redemptive activity; whereas *paraclete* merely denotes a particular kind of *functionary*" (*idem*, 84; italics are his).

³¹² The unique identity of God as the source of all life is associated with the One who participates in that divine identity of self-continuity and not with the *means* (wisdom or revelation) of self-revelation but rather with the absolute divine reality of God, namely Jesus, the True Temple. Barrett ("The Holy Spirit in the Fourth Gospel," *JTS* 1 [1950], 3) makes a similar observation about the Holy Spirit as the giver of life, but he adds that "at the decisive moment of [the] gift (20:22f.) there are no tongues of fire and no rushing mighty wind...the act of new creation is performed quietly when Jesus breathes (*ἐνεφύσησεν*) into his men as God had breathed (*ἐνεφύσησεν*, Gen 2:7) into the man formed of the dust of the earth."

³¹³ Robert Kysar, "The Gospel of John in Current Research," *Religious Studies Review* 9 (1983), 318.

³¹⁴ "Temple Christology in the Gospel of John," 455.

³¹⁵ J. D. Levenson (*Sinai and Zion* [San Francisco: Harper, 1985], 123, 140) states that "the earthly Temple is thus the vehicle that conveys the prophet into the supernal Temple, the real Temple, the Temple of YHWH and his retinue, and not merely the artifacts that suggest them. This Temple is an institution common to the heavenly and the terrestrial realms; they share it...In short, what we see on earth in Jerusalem is simply the earthly manifestation of the heavenly Temple, which is beyond localization" (*sec.* Kinzer, "Temple Christology in the Gospel of John," 456). In other words, the cosmic presence of God who represents the personal identity of self-continuity is now being identified in this inaugurated new creational kingdom by the reality of eschatological life found in the True

central impulse of the Samaritan narrative in John is the question of the Temple: "What overcomes the traditional and deep rooted hostility [between Jews and Samaritans] is that the Jerusalem temple, which has in any case been destroyed at the time of the writing of the gospel, has been replaced by the heavenly temple."³¹⁶ Since Jesus speaks of himself as the eschatological replacement of the temporal, earthly sanctuary of the Jerusalem Temple (cf. 1:14; 2:13-22; 4:10; 7:37-39),³¹⁷ he therefore has the authority to regulate its practices,³¹⁸ which he demands now must be done "in Spirit and truth". The expression "for salvation is from the Jews" (ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν) in v 22 is significant for two reasons: [1] The Samaritan woman initially introduces the reference to "the Jews" ("You are a Jew," σὺ Ἰουδαῖος ὢν) [4:9]; [2] Jesus uses these words to introduce the universal worship which breaks all cultural and ethnic barriers. If there is a polemic here, Jesus undercuts this notion by saying, "I am from this group, the group which you have just identified," that is "the Jews,"³¹⁹ but eschatological worship in the new creation is not just for the Jews but for all nations and people ("Yet an hour is coming and has now come when the true worshipers will worship the Father in Spirit and truth," ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνητοὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ) [4:23]. Worship is now more inclusive in this eschatological kingdom.

Jesus' declaration of this new worship must have sounded radically enigmatic to the woman since he emphasized a different type of worship in a new kind of Temple. True worshipers will no longer worship the Father *in* this mountain (ἐν τῷ ὄρει τούτῳ) or *in* Jerusalem (ἐν Ἱεροσολύμοις), but now are required to worship *in* Spirit and truth (ἐν πνεύματι καὶ ἀληθείᾳ). Jesus' words about true worship have transferred the geographical location, such as Mt. Gerizim or Mt. Zion in Jerusalem, to a different Temple locale. Ancient tradition of Jewish mythical geography located Judaea, and particularly mount Zion in Jerusalem on which the Temple stood, at the center of the inhabited world (the οἰκουμένη; see Ezek 5:5; 38:12; Jub 8:19; 1 En 26:1; Rev 20:8-9; b. Sanh 37a).³²⁰ Bauckham in describing the first century Jewish worldview about the centrality of Jerusalem states:

Temple of God, namely Jesus. Kinzer affirms this point by saying, "if the main point of [Levenson's] article is valid, we should be able to use the Temple theologies existing in the first-century Jewish world in interpreting the meaning of John's Christology. Jesus' position as the one 'from/of heaven' yet 'on earth' would be a case in point" (*idem*).

³¹⁶ "Temple, tabernacle and mystical experience in John," 282.

³¹⁷ Cf. Brown, *The Gospel According to John*, 180.

³¹⁸ Carson, *The Gospel According to John*, 181.

³¹⁹ I am indebted to Professor Ron Piper for this important observation which he graciously shared with me at the British New Testament Conference (University of Surrey Roehampton, 2000).

³²⁰ R. Bauckham, "James and the Jerusalem Church," 417; cf. J. M. Scott, "Luke's Geographical Horizon," in *The Book of Acts in Its Graeco-Roman Setting*, eds. D. W. J. Gill and C. Gempf (Grand Rapids: Eerdmans, 1994), 502-3; P. Hayman, "Some Observations on Sefer Yesira: (2)

Jews all over the Diaspora looked to Jerusalem as the symbolic centre of their universe, where their God's presence was uniquely accessible in his Temple. It was the centre to which they travelled on pilgrimage if possible, to which they sent their Temple tax contributions, to which some even returned to settle, and to which, they prayed and expected, the whole Diaspora would be regathered by God in the messianic age. Geography and religious meaning were deeply interconnected in the Jewish sense of the centrality of Jerusalem in the Diaspora and the world.³²¹

Thus, Jerusalem with its Temple was significantly important for the Jews just as the city of Jerusalem with its church was equally central for the Christian community in its Palestinian setting. "The early Christian community had naturally to be at this centre of God's eschatological action. Indeed, it was itself the messianic Temple in which both returning Jewish exiles and repentant Gentile nations would find God's eschatological presence" as they came from all directions to worship God in Jerusalem and to participate in the messianic salvation (Isa 2:2-3; Jn 4:23-24).³²² The church as the new eschatological community of God was able to worship God freely without geographic limitations of a physical building because her worship was identified with a christological center rather than with a geographical one. Jerusalem with its earthly Temple, as a geographic location, has now been transferred to the person of Jesus Christ as the new locus of eschatological worship. Jn 4:23-24 does not allude to the Christian community as the messianic Temple, but it does present the True Temple as the central impulse of its whole narrative (4:10, 23-24). Although John's christological understanding is not the same as that of the Jerusalem church's ecclesiological understanding, the following parallel structure, however, does explicate this point concerning the new locus of worship:

- A the true worshipers will worship the Father in Spirit and truth
(οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ)
- B for they are the kind of worshipers the Father seeks
(καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν)
- B' God is Spirit
(πνεῦμα ὁ θεός)
- A' and his worshipers must worship in Spirit and truth
(καὶ τοὺς προσκυνοῦντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν)

This parallelism stresses that true worship requires participation in God's own eternal life as the worshipers are identified with the means of that life which God has revealed in the eschatological Temple through the Spirit.

4.3 Conclusion

This thesis has made a novel contribution to scholarship in the following two ways: [1] No other work has carefully investigated the early Jewish background of

The Temple at the Centre of the Universe," *JJS* 37 (1986), 176-82; F. J. Moloney, *Signs and Shadows*, 87.

³²¹ Bauckham, "James and the Jerusalem Church," 418.

water and Spirit as the normative background for John 4; [2] No other work has developed Temple Christology by connecting the two distinct Jewish traditions of water with the Spirit as eschatological life for the background of John's image of the Spirit as the source of new creational life.

In the introduction of this thesis, we observed that most scholars interpreted water as a symbol for revelation; however, we argued in Chapter 2 against that pervasive view. In fact, the evidence indicated more precisely that the most conventional way of describing water in early Judaism was the life-giving usage. These early Jewish descriptions showed that water was a life-giving blessing for original Eden, the present age, and the new creational age. These accounts highlighted the unique identity of God as the sole Creator and Ruler, who exercised his divine prerogative in dispensing water as a divine gift of life. Furthermore, these Jewish texts modelled after the accounts in the original Eden and the present age described the life-giving water in the eschatological new creation.

Next, in Chapter 3, the concept of Spirit was examined and our findings refuted the restrictive definition which some scholars have advocated: Spirit was shown to be a powerful agent for creative and eschatological life rather than a mere communicative organ inspiring charismatic revelation or prophecy. God's new creative activity of providing eschatological life through the Spirit was analogous to his creative activity through the same Spirit. Both Spirit and breath in eschatological contexts were understood as divine gifts of new creational life, reflecting the unique identity of God who grants the Spirit. There was surely a clear Jewish association of the Spirit with the future new creation.

John not only recognized the strong Jewish association of water and Spirit with the future new creation but also remarkably combined these two distinct Jewish traditions to produce the image of Spirit as the source of eschatological life. First, the offer of this "living water", a symbol for the Spirit, extended by Jesus to the Samaritan woman to assuage her thirst (cf. Isa 12:3; 26:19; 32:2, 20; 35:6-7; 41:17; 44:3; 49:10; 58:11) is understood by John to be the prophetic fulfillment of Isaiah's new creational promises. John shares the common Jewish interpretation of these texts as referring to the eschaton, developing this theme of Jewish expectation for the new creational age. The Isaianic texts referred to in §4.1.2.1.1 (and Table 18) present sufficient evidence for an allusion in John 4:10-14. Second, water, representing a garden/Temple supply of abundant life, was developed by the Deutero-Isaiah passages and by eschatological Temple references (Ezek 47:1-12; Joel 4:18; Zech 14:8), describing a new creational place of blessedness. This source of life flowing from the end-time Temple is usually

³²² Ibid, 425.

associated with the presence of God, and John presents Jesus as the true Temple who replaces the old Temple as the source of eschatological life.

In addition to his use of the Jewish tradition of water within the Messianic new creational age, John similarly establishes the Jewish understanding of the Spirit within the eschatological age. First, John refers to the Spirit as eschatological life; thus, it is as the source of eschatological life that God is to be worshiped. In other words, because God relates to worshipers with his eschatological identity of self-continuity ("God is Spirit"), they need to recognize their relationship to the one God by finding new creational life mediated by the Spirit in the True Temple. But this new life can be experienced by believing in the eschatological reality found in the True Temple of God, the giver of the life-giving Spirit. Second, God's self-disclosure of who he is and how he acts in history is made identifiable by the manifestation of his living presence in the true Temple, the one who participates in the unique divine identity of the one and only true God who exists eternally in himself. If a person experiences the reality of eschatological life by the new creational power of the Spirit, then that individual would be able to participate in the exclusive worship of God because he or she recognizes the unique divine identity of God, who is Spirit. In other words, the cosmic presence of God who represents the personal identity of self-continuity is now being identified in this inaugurated new creational kingdom by the reality of eschatological life found in the True Temple of God, namely Jesus. True worship has a new Temple; the temporal geographic location has now been replaced by the person of Jesus.

John combined these two distinct Jewish traditions of thought, water and Spirit, as eschatological life, in developing his Temple Christology. Jesus now shares in the eschatological identity of God by granting the divine gift of new creational life which was anticipated and expected in early Judaism and Old Testament. This life is available through faith in the True Temple who gives the eschatological Spirit, the source of new creational life. Additionally, the true worship, is greater than the former worship, because it is now more inclusive and not geographically limited. This end-time worship can be experienced when true believers receive the gift of the Spirit from the True Temple, thereby making their fellowship more intimate than their former ceremonial Temple worship. They are now able to experience the fulness of eschatological life and the abundant blessings of the new creation already inaugurated in the person of Jesus.

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